

BACK-TO-GODHEAD

AN INSTRUMENT FOR TRAINING THE MIND AND EDUCATING
HUMAN NATURE TO RISE UP TO THE PLANE OF THE SOUL SPIRIT

First Appearance on the Vyas Puja Day 1944

PARTS I, II, III & IV

Edited & Founded under direct order of

His Divine Grace Sri Srimad Bhakti Siddhanta Saraswati Goswami Prabhupada

BY

ABHAY CHARAN DE

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*"We have to defeat tyranny in the realm of thought, and create
a will for world peace"*

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Message of His Divine Grace

His Divine Grace Sree Sreemad Bhakti Siddhanta Saraswati Goswami Moharaj the celebrated Acharya (Spiritual Head) of the Gaudiya Vaisnavas spoke the following few lines as His Message just a few days (23rd December, 1936) before His passing away from this mortal world.

"I have most probably given many people troubles in the mind. Some of them might have thought about me that I am their enemy because I was obliged to speak the plain truth for service and devotion towards the Absolute Godhead. I have given them all those troubles only for the reason that they may turn their face towards the Personality of Godhead without any desire for gain and with unalloyed devotion. I hope some day or other they may understand me rightly."

"I advise all to preach the teachings of Rupa—Raghunath (disciples of Lord Chaitanya) with all energy and resources. Our ultimate goal shall be to become the dust of the lotus feet of Sree Sree Rupa and Raghunath Goswamins. You should all work conjointly under the guidance of your spiritual master with a view to serve the Absolute Knowledge, the Personality of Godhead. You should live some how or other without any quarrel in this mortal world only for the service of Godhead. Do not please give up the service of Godhead in spite of all dangers, all criticisms and all discomforts. Do not be disappointed for most people in the world, do not serve the Personality of Godhead; do not give up your own service which is your everything and all, neither reject the process of chanting and hearing of the transcendental Holy Name of Godhead. You should always chant the transcendental Name of Godhead with patience and forbearance like a tree and humbleness like a straw."



SRI SRIMAD BHAKTI SIDDHANTA SARASWATY GOSWAMI PRABHUPADA

"We wish that this mass of our body of flesh and blood may be sacrificed at the altar of preaching the Samkirtan Movement (congregational chanting of the Holy Name of Godhead) propagated by Lord Chaitanya. We are not desirous of becoming a hero of work or a reformer of religion, but our reality may be identified with the dust of the Lotus Feet of Sree Rupa and Raghunath for that is our everything. The flow of the transcendental tide of the attraction of devotion will never be blocked, and you with your all energy shall devote yourself for fulfilling the desire of Sreela Bhakti Vinode Thakur. There are many amongst you who are well qualified and able workers. We have no other desire whatsoever."

"There are certainly many difficulties while we are in this mortal world but it is not our business simply to be overwhelmed with those difficulties or to try to overcome them only. We must know even during the duration of our present life, as to what we shall gain after overcoming all those difficulties of life and what shall be the mode of our permanent existence. We must make an adjustment of all things that evoke our love and hatred and for those that we want and do not want. Attachment and detachment of this mortal world will engage us more and more as we become farther and farthest from the Lotus Feet of Sree Krishna. When we are able to transcend the position of attachments and detachments of this mortal world and be attracted with the Holy Name of Godhead, it is then only we can understand the import of the transcendental service of Sree Krishna the Personality of Godhead. At the first instance the subject Krishna is startling and perplexing to us. Every one who is called by the name 'man' is more or less struggling knowingly or unknowingly to eliminate those invading elements what are baffling our conception of eternal need. It is our only duty to enter into the kingdom of eternal need."

"We have no love or hatred for any one in this world. All arrangements made in this world are but temporary. There is, therefore, unavoidable necessity for that ultimate need for every one in this world. You should attain the transcendental loving service of the objective, being situated in concerted action for that one aim. Let there be a constant flow of the ideas and thoughts as conceived by Rupa Goswami and His followers. We shall not at any time show our slightest dejection for the seven tongued "Samkirtan" movement. If we have undaunted faith in it we shall then only achieve all perfections. *You should all therefore preach with fearlessness and with utmost energy the message of Rupa and Raghunath under the guidance of the followers of Sree Rupa.*"

(Translated from Bengali by the Editor)

Massage of Thakur Bhakti Vinode

"There is no other way out of this great ocean of Nescience except the unalloyed mercy of the Absolute Godhead. Living entity although superior in nature in comparison to the nature of matter, he is by association dependent and weaker than the material nature. The Absolute Godhead is the creator of all entities, He is the maintainer and deliverer of all entities. The innumerable living entities are infinitesimals and Godhead is Infinite. The infinitesimal living entity is therefore subordinate to the Infinite and as such he is transcendently the eternal servitor of the Absolute Godhead. The Supreme Spirit Godhead is the ultimate rest of all entities. This material world is a construction of the material energy and the material existence of the living entity is a sort of punishment just like a prisoner. The punishment is due to forgetfulness of Godhead by the living entity. And therefore there is no deliverance of the living entities from the clutches of Nescience save and except by the revival of his sense of Godhead. Those who have forgotten the relation of Godhead are only the prisoners of this Material world and those who have not forgotten Him are the liberated souls.

"The conditioned souls who are bound up by the material energy can get rid of prison life by the mercy of Godhead if he prays for it by penance and service. Great Sages and Messiahs of the world have devised various ways and means for this self-realisation of the living entity and all such means can be grouped into three different channels namely good work, knowledge and devotion.

"There are many sub-divisions within good works such as the system of four castes of four orders of life, sacrifice, austerity, charity, penance and various such things. And there are scriptures wherein the respective results of all the above mentioned good works are illustrated and explained. If those results are again analysed and scrutinised, we can understand that higher station of life such as one in the Heaven, opulence in this material world, power, deliverance from miseries and diseases or attainment of higher standard of services are the net results of the above good works. And by separating the one of higher standard of services, we can only understand all other results as one of material world. As such all the results pertaining to the material energy which can be attained by the performances of good works, are but temporary and subject to exhaustion. In order of mundane time and space, created by the Material Energy, everything is limited by the laws of Nature. So all these limited acquisitions cannot help us in our attempt to get rid of the conditional life on the contrary the temporary good results of these good works bind us more strongly within the limits of material energy.

The ultimate end of attaining higher status of life is to obtain sufficient time for culture and performances of higher duties. The system of the four castes and four orders of life as introduced by the religion of the Hindus, is designed to mould up the character of the respective performers for higher duties and thus to give them ample chance for cultivating spiritual knowledge. If therefore any one who even after obtaining higher standard of life as well as sufficient leisure, does not culture this higher duties namely the cultivation of spiritual



THAKUR SACHCHIDANANDA BHAKTI VINODE

knowledge and philosophy, then according to the opinion of Bhagvats, the labour and energy lost in this direction is spent up for nothing. And in most cases it has been found that those who have obtained sufficient rest and comfort after performances of hard labour, have mostly squandered away the valuable time and energy thus obtained in different occupations other than spiritual culture. This fact proves conclusively that good works cannot give any one the ultimate goodness that is freedom from the bondage of conditioned life.

"Cultivation of higher spiritual knowledge which discerns the matter from spirit does not also help us in the achievement of the highest goal. By this culture of spiritual life one can realise only one's self, as distinguished from gross matter and can also understand that the spirit soul is above matter as ignorance of this fact makes him bound to undergo the rigours of conditioned life. This self-realisation may help one for attaining the marginal position between material and spiritual existence but this does not mean actual spiritual life *and its spiritual activities without which the spirit soul cannot obtain the highest bliss*. This marginal state of life may be called the life of self-satisfaction as distinguished from the life of self-realisation which means engagement in the transcendental activities of the spiritual world. Self-satisfaction without this self-realisation (attachment for spiritual activities), does not bear any substantial fruit.

"The quality of spiritual activity is so much attractive that it attracts even the most self-satisfied spiritualists and thus engages them in the spiritual activities as distinguished from the material activities.

"Thus the result of good works, when it gives sufficient leisure for the cultivation of spiritual activities and spiritual knowledge it is then and then only that good works or cultivation of spiritual knowledge can be accepted as means to the ultimate goal. Therefore devotional activities only can lead us to the spiritual activities and nothing else. Good works or spiritual knowledge under the guidance of devotional activities can be helpful for spiritual activities but devotional activities even without the help of good works or spiritual knowledge can alone help us in the attainment of spiritual life.

"The Personality of Godhead Sree Krishna informed Uddhava that neither good works even without any desire for fruitive action, nor spiritual knowledge, nor the system of caste and creed nor the studies of scriptures, nor penances, nor even renunciation can satisfy Him, as do the devotional activities themselves.

(Transformed into English by the Editor from Bengali.)

"Godhead is Light , Nescience is darkness. Where there is Godhead there is no Nescience."



EDITED & FOUNDED

(Under direct order of His Divine Grace Sri Srimad Bhakti Siddhanta Saraswati Goswami Prabhupada)
By Mr. ABHAY CHARAN DE.

All Glory to Sri Guru and Gauranga

"BACK TO GODHEAD"

वन्देऽहं श्रीगुरोः श्रीयुत पदकमलं श्रीगुरुन् वैष्णवांश्च
श्रीरूपं साग्रजातं सहगणरघुनाथान्वितं तं सजीवम् ।
साहैतं सावधूतं परिजनसहितं कृष्णचैतन्यदेवम्
श्रीराधाकृष्णपादान् सहगण ललिता-श्रीविशाखान्वितांश्च ॥

The man having forgotten himself as the son of Godhead, has forsaken his real constitutional nature. He has misidentified himself with everything non-godly and therefore manipulates a material existence conducted by the mind and the six instrumental senses. He is concerned only with his material coverings of gross body and the subtle mind but cannot see either himself or his so called numerous fellowmen. This is what we mean by Nescience which is darkness. The man having designated himself with the relation of his vehicular body and the finer elements of mind and ego etc., like the motor-car driver who has identified himself wrongly with the motor-car itself, has manufactured a civilization which is self contradictory and self denial.

His so called rationality having not gone far above the rationality of the lower animals, he laments at the death of his fellowmen or at the loss of his own things which he has never witnessed by real experience. This is what we mean by Nescience which is darkness. He slightly feels only and that after the death of his fellowmen that the body loses something that moves it just like the driver moves the motor-

car, but still due to the darkness of Nescience he never concerns himself with the driver of the body but takes care superficially only for the body or the mechanical car.

In the darkness of Nescience he is fully amazed with mechanism of the gross body just like a boy who is amazed with mechanism of the motor-car, but he hardly tries to understand that without a driver any amount of astounding mechanical arrangement of the motor-car or that of the human body, it cannot move either of them even by an inch. This is what we mean by Nescience which is darkness.

The defect of the present day civilization is just like the above. This is actually the civilization of Nescience or illusion and has, therefore, civilization been turned into militarization. Every one is fully concerned with the comforts of the body and everything related with the body and no body is concerned with the Spirit that moves the body although even a boy can realise that the motor-car mechanism has little value if there is no driver of the car. This dangerous ignorance of humanity is a gross Nescience and has created a dangerous civilization in the

form of militarization. This militarization which, in softer language, is nationalization, is an external barrier to come to an understanding of human relation. There is no meaning in a fight where the parties do fight only for the matter of different coloured dresses. There must be therefore an understanding of human relation without any consideration of the bodily designation or coloured dresses.

"BACK TO GODHEAD" is a feeble attempt by the undersigned under the direction of His Divine Grace Sri Srimad Bhakti Siddhanta Saraswati Goswami Prabhupada, the celebrated founder and organiser of the Gaudiya Math activities—just to bring up a real relation of humanity with central relation of the Supreme Personality of Godhead.

That there is a great and urgent need of a literature like this is keenly felt by the leaders of all countries and the following statements will help much in the procedure.

Some time back a bold statement by the Metropolitan of India in the form of Moral and Spiritual Re-armament movement, was published in the *Hindus than Standard*, in which the reverend Bishop declared that "INDIA GUIDED BY GOD CAN LEAD THE WORLD BACK TO SANITY".

The President of the United States of America in a message to the Senate stated that "the underlying strength of the world consists in the moral fibre of citizens. A programme therefore of moral re-armament for the world cannot fail, to lessen the dangers of armed conflict. Such moral re-armament, to be most highly effective, must receive support on a world wide basis."

The Ex-president of the United States of America Mr. Herbert Hoover sent a message in a citizen's meeting in New York which included the following words. "What the world needs to-day is to return to sanity and moral spiritual ideals. At the present moment, nothing so concerns mankind."

Some 236 members of the British House of Commons jointly affirmed that spiritual principles which are common heritage of all people, are more fundamental than any political or economic issue. They also strongly affirmed that there is urgent need to acknowledge the sovereign authority of God in home and nation to establish that liberty which rests on the Christian responsibility to all one's fellowmen and to build a national life based on usefulness, unity and faith.

Sir Stafford Cripps the Lord Privy Seal of Britain in a meeting of Christians sometimes in the month of

September 1942, said that the Kingdom of God would be accomplished through the Divine Power of love and he declared that "the tasks before us are, first so to conduct ourselves as individual Christian that inspite of the difficulties of our surroundings, we may work towards the establishment of the Kingdom of God throughout our country and the world and second, so to influence and change our social-economic and political environments as to encourage both ourselves and others to take to the Christian way of life."

The horrors of the war are pinching every one and all in the world and a statement of Mr. Windel Wilkie after his return from Russia, will tell the story of all other countries in the world. He stated that "Five million Russians have been killed, wounded or missing. At least sixty million Russians are slaves in the Russian territories controlled by Hitler. Food in Russia this winter will be scarce, perhaps worse than scarce. Fuel will be little known this winter in millions of Russian homes. Clothing except for the army and for essential war workers has nearly gone. Many vital medical supplies just do not exist."

What is true for the Russian people is also true for other people, as we Indians are feeling the same scarcity, the same want and the same disgust.

The disgust of the war is well summarized by the Foreign Secretary of Britain Mr. Anthony Eden who said that "this time we have to finish the job properly. We will not tolerate this business every twenty years. When the job is finished we must see that they cannot start it again. That is the will of the nation and the united nation."

The Archbishop of Canterbury in his recent broadcast in London said, "In every quarter of earth men long to be delivered from the curse of War and to find in a world which has regained its peace, respite from the harshness and bitterness of the world they have known till now. But so often they want the Kingdom of Heaven without its King. The kingdom of God without God. And they cannot have it."

"OUR RESOLVE MUST BE BACK TO GOD. We make plans for the future for peace amongst the nation and for civil security at home. That is quite right enough and it would be wrong to neglect it. But all our plans will come to ship-wreck on the rock of human selfishness unless we turn to God. BACK TO GOD, that is the chief need of England and of every nation."

And lately Sir Francis Younghusband while speaking at World Congress of Faiths said that, "that now religion is everywhere attacked brutally, *we, look to India the very home of religion for a sign.*" Sir Francis pleaded that India, by her example might show the world how religion can be the most potent of all uniting forces in the conduct of human affairs."

Sir Sarvapalli Radhakrishnan the great Hindu philosopher addressing a crowded public meeting in Calcutta recently, observed:—

"At a time like this when there is poverty, mal-nutrition of body and mind, when many people do not know that it is to have a cooked meal, or to lie on soft bed, when millions of homes turn into homes of hunger and prisoners of poverty, religious men will have to address themselves to the task of removing them."

"To-day the world was noisier more controversial and violent. There was more hope and more uncertainty, more aspirations and more frustration. And the years that intervened (from the last war) showed the bankruptcy of any spiritual value. The Versailles Treaty, the League of Nations, and the Disarmament Conference failed because they had not the back ground of public opinion to sustain them. This war, when it would be won, would prove to be the breeding ground of other wars if the peace was not saved. It could happen only if powerful nations ceased to take pride and glory in their possessions which were based on labour and tribute of other weaker nations. This perhaps was what Sir Harcourt Butler meant when he said that the principles of Hinduism contained the essential elements for the saving of world civilizations."

In another meeting the same philosopher pointed out, "We have to defeat tyranny in the realm of thought and create a will for world peace. Instruments for training the mind and educating human nature should be used to develop a proper social outlook without which institutional machinery was of little use."

These psychological movements of the leaders of all countries—combined with the orders of my Divine Master Sri Srimad Bhakti Siddhanta Saraswati Goswami Prabhupada has led me to venture to start a paper under the above name and style "BACK TO GODHEAD" which implies all the words that we may intend to say in this connection.

India has been politically subjugated so to say for the last one thousand years but very few have been able to exploit her spiritual resources up till now which are measured unlimited by the spiritual

masters. Politically India may ask all so-called foreigners to quit the shores of India but spiritually she did never ask any body to do so nor she will do so even now. She will rather invite all the so-called foreigners to come and exploit the spiritual resources of India's advancement and this transcendental exploitation will not only enhance the glory of India but will also enrich the glory of the whole world for unity, faith and humanity.

It may not be out of place to mention herein that His Divine Grace Sri Srimad Bhakti Siddhanta Saraswati Goswami Prabhupada, just before his departure from this mortal world, wrote me a letter from Puri dated the 3rd December, 1936 directing me towards my duty in fulfilling His mission in the world for propagating the religion of Divine Love as propounded by Lord Chaitanya. In course of writing that letter, He wrote the following lines amongst other things.

"I am fully confident that you can explain in English our thoughts and arguments to the people who are not conversant with the languages of other members."

"This will do much good to yourself as well as your audience."

"I have every hope that you can turn yourself a very good English preacher if you serve the mission to inculcate the novel impression to the people in general and philosophers of modern age and religiosity."

And when I was consulting my well wishers and friends who are able to help me in this great adventure, all of them encouraged me in this connection. His Grace Sripad Bhakti Saranga Goswami Moharaj the Preacher-in-charge for the Western countries appointed by His Divine Grace who has recently returned from London preaching work to his headquarter, very kindly sent his blessing from Sri Nityananda Gaudiya Math in his letter dated the 15-3-43 in the following words amongst other things:—

"I know that His Divine Grace used to admire your intelligence and it was His earnest desire that the world outside be benefitted through your writings in English."

Under the circumstances since 1936 up to now, I was simply speculating whether I shall venture this difficult task and that without any means and capacity; but as none has discouraged me including late Prof. Nishikanto Sanyal and Spd. Vasudev Prabhu (now Puri Moharaj), I have now taken courage to take up the work. Late Prof. Sanyal used

to encourage me always by publishing my articles in his "Harmonist" and sometime back he wanted to give me the charge of the paper which I could not accept due to personal considerations.

But at the present moment my conscience is dictating me to take up the work although the difficulties are not over for the present situation arising out of War conditions.

I wish that every one who is enlightened and educated of all nationality, may take active interest in this periodical publication for wide circulation as this paper will contain only the transcendental messages of the great savants of India and specially of Lord Chaitanya, the Godhead Incarnate Who descended for the deliverance of all fallen souls in the present age. My duty will be simply to repeat in the "BACK TO GODHEAD" just like an interpreter what I have heard from and what I have been ordered to deliver by my great spiritual master H.D.G. Bhakti Siddhanta Saraswati Gocwami Prabhupada. Nothing will be manufactured by me by my mental concoction. Such words will descend as Sound Transcendental and when they are given proper serving reception by the aural channel, surely they will act like medicine to carry all back to home and "BACK TO GODHEAD."

It is proposed that at least part by part issues of this literature shall be published every year and the subscription is fixed up at Rs. 6/- per annum in India or fifteen shillings per annum abroad. The writers of this paper will be mostly those who have dedicated their lives, resources, intelligence and speeches for

the service of the Absolute Personality of Godhead and for the welfare of all entities. The readers will therefore derive the highest amount of benefit by their association if they will simply sacrifice a little time for the service of Godhead as will be directed in this paper from time to time. Surely they will go back to Godhead and the present rotten world will be transformed into the Kingdom of God as they will learn to acknowledge the sovereign authority of God in home and outside.

The subject matters delineated in the pages of "Back to Godhead" may seem to be very dry in the beginning as the messages are from a different sphere altogether but still we have to give attention to the messages if we really mean to cure the disease of Nescience and go "BACK TO GODHEAD". Sugar-candy is never sweet to those who are suffering from the disease of the bile. But still sugar-candy is the medicine for bilious patients. The taste of sugar-candy will gradually be revived if the bilious patient goes on taking sugar-candy regularly for the cure of the disease. We recommend the same process to the readers of "Back to Godhead."

Godhead is One without a second and all living entities are His eternal subordinate transcendental servitors. Realisation of this transcendental relation, will be the attempt of this paper and therefore there is no bar for any one in the world irrespective of colour, creed and nationality, to go back to Godhead.

ABHAY CHARAN DE,
Editor and Founder.

Godhead and His Potentialities

In the *Padmapurāṇam* the Absolute Truth is compared with the Fire. As the Fire illuminates by diffusion of its rays, although it is situated in one place, so also the Absolute Truth, although situated far beyond the reach of our imperfect vision, is omnipresent in all directions by distribution of His varied energies. These energies or potentialities of the Absolute Truth, are innumerable and immeasurable in quantity and quality but primarily all of them can be grouped into three principal divisions under the following headings, viz.,

- (1) Internal Potency or "Chit Potency"
- (2) Marginal Potency or "Tatastha Potency"
- (3) External Potency or "Maya Potency"

The Absolute Truth is omnipresent everywhere and anywhere represented by all these potencies by a transcendental process which is inconceivable by any mental speculation. As the fire expands its heat as its natural potentiality, so also the Absolute Truth, call Him the Impersonal "Brahman", Localised Aspect of Godhead "Paramatman" or the Personality of Godhead "Bhagwan"—in all such manifestations, He manifests His different potentialities in respect of creation, destruction and maintenance of the universe or the entities within the universe. These are quite natural to Him as the heat is to the fire. The Material Nature as we try to explain by our imperfect mental speculation, is only the External

Nature or External Potency of the Absolute Truth whereas the living entities represented by different species of Spirit embodied, which are eighty four lacs of varieties—are but innumerable manifestations of His Marginal Potency as separate individual portions. The actions of the Internal Potency technically called the *Chit* potency, is almost similar to the activities of the External Potency technically known as "*Maya*" or illusion. The difference between "*Chit*" potency and the "*Maya Potency*" is of quality and quantity. The manifestations of the "*Maya*" potency by creation of the innumerable universes like one as we can see presently, is said to be one-fourth quantity (portion) of the whole creation. The creation of the "*Chit*" potency is three-fourth of the whole creation and is the *Kingdom of God* or technically called "*Baikuntha*". Herein lies the difference in quantity of "*Maya* and "*Chit*" Potencies. The other difference is one of quality namely the creation of the "*Chit*" potency is non-destructible and eternal while the creation of the *Maya Potency* is destructible and temporary technically called the material Nature.* The former is real while the latter is unreal or shadow. The one is light† while the latter is darkness. In the darkness one cannot find out what he wants. And in the material nature also one cannot find what he searches out throughout the whole span of his life. From the darkness one however can make out a guess for the light and from the shadow one can make out an idea of the origin. The real is technically known as Transcendence or Noumenon as opposed to the shadow technically called the mundane or phenomenon. But all the same we must not misunderstand them as one and the same as sometimes it is wrongly interpreted by imperfect speculation. Thus lies the qualitative difference between the "*Chit*" and the "*Maya*" potencies.

The creations of the marginal potency technically called the "*Tatastha*" Potency—are the numberless individual living souls trying to lord it over the Material Potency (*Maya*). The difference between the "*Chit*" Potency and the "*Tatastha*" potency is one of quantity only but almost not of quality as opposed to the difference with the "*Maya*" potency both in quality and in quantity. In other words quantitatively there is much difference between

the "*Chit*" and the "*Tatastha*" potencies but qualitatively there is almost no difference.‡ Therefore "*Tatastha*" potency is in all respects superior to the "*Maya*" potency in relation with the "*Chit*" Potency. We can see therefore a perpetual endeavour on the part of the living souls to lord it over the material nature or "*Maya*".§

The living entities therefore being one with the Transcendence in quality, are also indestructible and eternal. This fact is elaborately corroborated in the *Geeta* as follows (Ch. II) "The soul or the spirit of the living entity is never born nor does it ever die. It was never created in the past nor it is created at present neither it shall be created in the future.* That is the soul is transcendental to physical time, represented by Past, Present and the Future. The spirit is therefore unborn, indestructible, eternal, the oldest but always fresh, it is never put to annihilation even after the destruction of the body and the mind."

"Thus one who knows the soul to be non-destructible and eternal—*can he ever kill any other soul or does he order to kill others.*"

"Transmigration of the soul from one body to the other after the destruction of the body, is just like one's changing an old garment for a new one. The non-destructible soul simply changes its material body but is never killed or put to death as we generally misunderstand."

"No weapon can penetrate the soul, no fire can burn it, no water can moisten it and no air can dry it up."

"The soul is impenetrable, incombustible, in capable of being moistened or dried up. It is permanent, constant, immovable and eternal."

"The soul is declared to be incomprehensible, invisible, immeasurable and knowing the soul to be so, *one has nothing to lament for, Oh Mighty armed.*"

The living entity is therefore permanently related with the "*Chit*" potency as opposed to its temporary relation with the material nature or the "*Maya*" potency. His relation with the material nature is casual and the cause for such accidental relation is the forgetfulness of his real nature. The living entities are just like sparks of the fire (the fire being compared with The Absolute Truth) or the molecules of the rays of the Sun (the Sun being compared with The

*"But above this visible nature there exists another transcendental nature which is unseen but eternal and which does not perish even when all other created things of material nature perish". (*Geeta* 8/20).

†Description of the *Mundak Upanishad* (3/9/10).

‡This part is well explained by Lord Chaitanya in His doctrine of "*Achinata Vedaveda*" i.e., simultaneously one and different.

§"Living entities are My parts and parcels and they are eternal. But they are undergoing prisoner's life bound up by the material nature of mind and the six senses." (*Geeta* 15/7.)

*It is futile attempt therefore to produce life-substance in the laboratory of scientists.

Absolute Truth) Qualitatively there is no difference between the fire and its sparks or the Sun and its molecules of rays but quantitatively there is a gulf of difference between them.

The living entity therefore when he forgets his real nature as one with the "Chit" potency and identifies himself as one of the creations of the material nature or the "Maya" potency by his tendency of forgetfulness—is as a matter of consequence, put into the various material afflictions represented by the three-fold miseries of material existence. These three-fold miseries are:—

- (a) Misery pertaining to the material body and the mind such as perceptions of cold and heat and conceptions of distress and happiness.
- (b) Misery pertaining to the awards of other living entities such as an attack by the enemies, bites by the animals etc.
- (c) Misery pertaining to the controlling powers of gods such as occurrences of earthquakes, famines, wars, pestilence etc.

A temporary reliefment from one of the above threefold miseries is known to us as happiness (?). Negation of distresses is undoubtedly called happiness but all happinesses in the material nature, are adjusted by the "Maya" potency and as such all such happinesses are conditional as much as they again await the onslaught of another distress. In the material nature, all so-called happinesses or the so called distresses are of temporary nature. As such temporary happinesses cannot satisfy the living entity, the latter's nature being one with the "Chit" potency i.e., non-destructible and permanent.

The tendency of the living entities, is therefore a hankering after eternal happiness and non-destructible existence. The entire activities of living beings are directed towards this end. But as they are under the conditions created by the 'Maya' Potency which is itself destructible and temporary, the desire for a happiness of permanent nature, remains ever unfulfilled in the Material Nature. The exodus of the residents of Calcutta to other places out of fear of being raided by the Japanese bombs, is due to the same tendency of non-destructible existence. But those who are thus going away, do not remember that even after going away from Calcutta saved from the raids of the Japanese bombs, they are unable to protect their bodies as non-destructible at any part of the material

universe, when the same bodies will be raided by the bombs of material nature in the forms above threefold miseries.

The Japanese also who are threatening the Calcutta people with ruthless air-raids for increasing their own happiness by possession of lands—do not know that their happiness is also temporary and destructible as they have repeated experience in their own fatherland. The living beings, on the other hand, who are designed to be killed, are by nature eternal, impenetrable, invisible etc. So all those living entities who are threatened to be killed as well as those who are threatening to conquer are all alike in the grip of the "Maya" potency* and are therefore in the darkness. The Hindu conception of the Goddess "*Kalika Devi*" is the symbolised representation of the darker manifestation of the Absolute Truth and in that darkness—destruction, annihilation, death and miseries are the only concomitant factors as we can observe in the grim—Figure of the Goddess "*Kalika Devi*" in an attitude, always threatening with destruction.

Leaders of materialistic civilization take shelter in this darker Aspect of the Absolute Truth or the Goddess of darkness in order to dissipate the present and temporary distresses without knowing that darkness cannot be removed by an unscientific handling of the darkness itself but it can be removed only by the scientific handling of the Light only. Without light any amount of speculation of the human mind (which is also a creation of the material nature) can never restore the living entities to permanent happiness. In that darkness any method of bringing peace in the world which will stand eternally, be it non-violent or violent, can bring only temporary relief or distress as we can see all creations of the External Potency. In the darkness non-violence is as much useless as violence while in the light there is no need of violence as much as of non-violence.

Without entering into the details of these, we may take it for granted that fear of being destroyed and killed is an outcome of our association with material nature while in reality we are one with the transcendence. As such we have nothing to fear nor to be destroyed. The body is destructible but the spirit is not. The living entity in the darkness of the Absolute Truth, wrongly identifies with the material nature or "Maya" and concludes himself to be destructible. This causes his fear of being destroyed while actually he is not to be so. Forgetfulness of the Almighty

*All works are entirely done under the influence of the modes of Nature (Maya) and the living entity bewildered by false vanity thinks that he is the performer. (Geeta 3/27.)

Father is the cause of such misidentification. Intelligent persons therefore should approach to the bonafide spiritual master and accepting him to be non-different with the Lord, will devote himself cent per cent in the transcendental service of the Lord. This is what we mean by going "Back To Godhead."

Forgetfulness of the transcendental loving service of the "Chit Potency" of the Personality of Godhead Sree Krishna, is the cause of fall-down of the living entities. Reinstallation of the relation of the "Chit" Potency shall therefore be the ultimate goal of human life. If the living entity therefore somehow or other comes in touch with a bonafide saint and scriptures and thus becomes eager for revival of his lost relation of the "Chit" potency, he can then only be liberated from the clutches of the "Maya" potency and then only all creation of the material nature appears to him as insignificant, temporary and illusion.

At this state of being related with the internal potency of the Absolute Truth, THE LIVING ENTITY DOES NOT HANKER AFTER UNNECESSARY ACCUMULATION OF MATERIAL WEALTH FOR UTILISING THEM IN THE SERVICE OF THE EXTERNAL POTENCY NAMELY "MAYA" FOR DESTRUCTION AND DARKNESS; nor does he lament for any so-called material loss. He looks at that time on all other entities in a spiritual light, as one and the same, covered only in different material engagement of different names under the influence of "Maya". The beginning of such spiritual existence thus ushered forth by the Divine Grace—makes the liberated soul turn towards the transcendental loving service of the Personality of Godhead under the influence of His "Chit" Potency in place of his (soul's) engagement in the temporary service of the "Maya" potency as above-mentioned. This fact is corroborated in the Bhagwat Geeta by Lord Sree Krishna as follows:—

"One who is situated in the Transcendence and is fixed up in his mind, he is always untroubled and does not rejoice by attainment of what is desirable nor does he lament by attaining what is undesirable." (Geeta 5/19.)

"Unsurmountable are the ways by which one can get rid of the "Maya" potency with her threefold modes, but one who surrenders unto Me (Sree Krishna) he only can get rid of the clutches of "Maya." (Geeta 7/14.)

When the living entity becomes overwhelmed in the engagement of his service of the "Maya" potency, he forgets altogether his divine relation with the Godhead. This horrible state of life is technically called

the *Asurik* i.e., the life of a demon. The name of demon as we often hear in different scriptures, does not mean any horrible figure of extraordinary dimension as the artist generally paint by imagination, but demon is a man who is godless.* Description of such godless man is given in detail in the sixteenth chapter of the Bhagwat Geeta.

A godless man does not know what shall he do and what he shall not. He is mostly unbeliever in the teachings of the different scriptures and is generally atheist by nature. In his opinion, religion is superfluous and an unnecessary engagement and as such he attacks religion specially in the most brutal manner. He does not follow any injunction of the scriptures but commits all kinds of sins which he could not have done by following the order of scriptures. He follows his own path and does not accept any authority. In his opinion there is no cause of the creation of the universe except a desire of passion, as a child is born by the passion of a man and a woman. He does not find therefore any design behind the creation of the universe, and thus says that there is no Creator whatsoever. The universe is a product of Nature's fortuitous course and there is no ultimate controller of Nature. He finds every day that matter is unable to take any initiative out of its own will and thus the world is produced by a chance assembly of atoms and so forth. Without any fear of the Authority therefore, he finds it easier to preach his own way of thinking that there is no God at all. He says that every one can manufacture his own religion and thus the process of religiosity so sublime and so divine becomes a subject for his recreation. He preaches that there should be as many religions as there are men on the surface of the globe and there is no necessity of accepting the fact that God is one and religion is one.

In the opinion of a godlessman, conception of Godhead is the product of Devil's workshop in the idle brain. God is manufactured by designing brain of the professional class (?) and thus everyone and any one can manufacture his own God and follow his own way of religiosity for so-called salvation.

Thus concluding the godless man in demonic propensity, engages himself in the service of the "Maya" potency for the destruction of the world. Devoid of spiritual knowledge, he is less intelligent and works out foolish designs out of his foolish brain, in order to create trouble in the world. He considers himself over intelligent and by his over intellectual method he brings disaster on the tranquility

**Vishnubhakta vabhet daiva asura tad viparjaya.*

of the world peace. He becomes a leader of similar less intelligent persons and lead them also towards destruction like a blind man leads another blind man to get themselves both fallen in the ditches.

The motive power for such unlawful leadership, is nothing but an unquenchable thirst for power, desire for domination and unconquerable passion. This is hankering for recognition and drunkenness of power. Moved by such unholy passions he starts all sorts of agitation for the fulfilment of his manufactured ideals of world leadership. *And thus proceeding on his onward march, he is met with another demon of the like nature and thus a clash begins between the rival demons.* Both of them being godless, the "Maya" potency of Godhead takes them to task, like the demon "Mohisasur" The Goddess engages such demons in fighting with one another until they are individually or collectively vanquished by their own unholy engagements. She engages them just like a school teacher engages naughty boys in the business of pulling each other's ears by each of them. The demons are thus punished in their vain search out for recognition by the "Maya" potency.

The godless man is always overwhelmed with material thoughts of unlimited measure. He not only thinks for his own sense-gratification but for the sense-gratification of his family, society, country, nation and so on and that not only for one decade but also for all the time to come after his death. He does not, however, understand that after his own death he has to change all the details of his calibre. Ignorantly situated, thus he accumulates wealth for the respective welfare works by committing all kinds of sins. For such welfare works he does not hesitate to do harm to others in respect of his own self, family, society, country or nation. Thus he becomes an ill-conceived leader of his family, society or nation in order to satisfy an unquenchable desire for self-gratification without knowing the modes of nature by whom he is engaged in such unholy task up to the destruction of the creation and without caring for the Supreme Authority Who is competent and able to take care of all families, societies, countries or nations without any distinction of caste, creed and colour.*

The godless man is bound up with many hopes based on self gratification and anger and for the satisfaction of his such unholy desires, he continues

to accumulate worldly riches and powers by all possible means.

The godless man thinks like this. "I have got this thing to-day and thus my mind is satisfied for the present. I have got so much and in the near future this shall be increased again and again. I have killed my that enemy and my other enemies shall be killed in due course. There is no God (?) and if there is any God at all, He is my order-supplier or it is I. (?) I am therefore Godhead (?) enjoyer, perfect, powerful and happy etc. I am recognised by all men on the earth and who is there who can be my rival in so many respects? I shall therefore hoard up wealth for the benefit of me and my men."

Thus he becomes more and more overwhelmed with the darkness of the Goddess "Kalika Devi" or the "Maya" potency in order to perpetuate his life of darkness until the end of creation.

The godless man also sometimes poses himself as a pseudo religious man. He engages his men and money with pride and vanity in the so called spiritual activities or religious ceremonies. By such performances he wants to demonstrate the grandeur of his wrongly accumulated wealth in order to be recognised as a great devotee of God (?) not for the sake of Godhead (as he does not believe in the existence of Him) but for the sake of his kinsmen, friends, flatterers dictated by a false sense of respectability and aristocracy. Such godless man however, envies the All-pervading Godhead situated along with him as also with other living entities. He thus makes unlawful animal sacrifices and if any saintly man advises him not to commit such sinful acts, he casts aspersions on such saintly persons propelled by his ill-acquired self sufficiency, power, pride, passion and anger, etc.

Such hellish godless persons are gradually forced to go down and down in the domain of darkness and in the kingdom of demons, so that perpetually they may suffer the pangs of the threefold miseries as above mentioned by the unfailing stroke of the trident in the hands of the "Maya" potency. In other words such people are themselves responsible for gliding down to such a horrible state of life without any hope of deliverance from the clutches of Nescience.

But the All-merciful Personality of Godhead is so kind to us that He has sent forth through His

*"Those men who devoutly seek refuge unto Me (Sree Krishna the Godhead) and always think of Me without a pause of a second, I personally carry their necessities of life." (Geeta 9/12.)

authorised agents scriptures like the Vedas and the Puranas. These transcendental sounds when admitted by aural reception in a submissive mood by any man in the world, he can realise Godhead in the form of Scriptures and Saints and then only he comes to his senses that it is Godhead or His authorised agents only that can deliver him from all miseries and no one else.

Therefore the highest form of philanthropic or altruistic service that a man can render to his fellow brethren—is the propagation of transcendental service of the Personality of Godhead by awakening the spiritual sense of all sleeping men caught hold of by the grip of the "Maya" Potency. The easiest method for reviving such spiritual sense in the heart of all fallen souls, was taught by Lord Chaitanya who took compassion with the fallen souls of the present age, as congregational chanting of the Holy Name of Godhead. He saw that fallen souls of the present age are always engaged in a habit of quarrelling with one another in the fields of sociology, politics, economics, philosophy and religion and as such they have no hope of deliverance by the practice of good works, cultivating spiritual knowledge or by means of performing costly sacrifices. He therefore inaugurated the movement of the transcendental "Samkirtan" or con-

gregational chanting of the Names of Godhead. This process of reviving the sense of spirituality in human society is the most potent and universal form of religion in which every one can take part irrespective of caste, creed and colour distinctions. It is assured by the Lord that by this method only one will be able to attain to all spiritual perfections. So every one must help in the propagation of such transcendental movement for the supreme benefit of mankind nay all living entities.

Amongst the innumerable transcendental Names of the Godhead, Lord Chaitanya has prescribed the following sixteen words composed of thirty two Sanskrit letters,—as the most potent sounds in the "Kali" age. As uttered by the Lord Himself—men may take advantage of repeating the following transcendental sounds every day in an assembly of family members both male and female at least once in every evening or at any time conveniently for his own as well as other's benefit without any grudge. The sixteen words run as follows:—

हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे ।

हरे राम हरे राम राम राम हरे हरे ॥

*Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Theosophy Ends in Vaishnavism

The summary of a lecture delivered at the opening session of the Fifty-Sixth Annual convention of the Theosophical Society in America, held on July 25th, 1943 was handed over to me by a well wisher friend in a pamphlet under the heading of "The Theosophist as the Ideal Citizen in War and in Peace." By perusal of the pamphlet we could gather the following points which lead to the ideals and philosophy of the Vaishnavas.

The Theosophist believes in a Personalised Consciousness or a Directing Will behind the operation of the universal activity. This conclusion is quite logical as we can see in every field of our activities. We can observe that nothing in the world is possible to perform without a directing Will. Matter has no power to move without a touch of Free directing will and as such it is quite natural to think that the whole material nature, however big and consummative, is directed from behind, by a great Will which is termed differently by different speculationists.

But the Vaisnavas or the devotees of the Absolute Personality of Godhead, not only believe in a Personalised Consciousness in the process of the direction of the universal activities but also they actually accept Sree Krishna as the Absolute Person who is the root of all causes and all effects.

In this connection if we refer to such authentic literatures as Bhagwat Geeta, Brahmasamheeta etc., they may help us in approaching nearer to the Personalised Consciousness of the Absolute Personality of Godhead. The first stanza of the Fifth Chapter in Brahmasamheeta, affirms very emphatically that Lord Sree Krishna Who is known as Govinda is the Supreme Godhead. He has an eternal blissful spiritual body. He is the Origin of all and He has no other origin as He is the Prime cause of all causes.

His Divine Grace Sri Srimad Bhakti Siddhanta Saraswati Goswami Prabhupada explains this stanza as follows:—

"Krishna is the exalted Supreme entity having His eternal name, eternal form, eternal attribution

and eternal pastimes. The very name Krishna implies His love-attracting designation, expressing by His eternal nomenclature the Acme of entity. His eternal beautiful heavenly blue-tinged body glowing with intensity of ever existing Knowledge has a flute in both hands. As His inconceivable spiritual energy is all extending, still He maintains His all charming medium size by His qualifying spiritual instrumentals. His all accomodating supreme subjectivity is nicely manifested in His eternal Form. The concentrated all-time presence, uncovered knowledge and inebriating felicity have their beauty in Him. The mundane manifestive Portion of His Own Self is known as all-pervading Paramatma, Iswara (Superior Lord) or Vishnu (All-fostering). Hence it is evident that Krishna is Sole Supreme Godhead. His unrivalled or unique spiritual body of super-excellent charm is eternally unveiled with innumerable spiritual instrumentals (senses) and unreckonable attributes keeping their signifying location properly, adjusting at the same time by His inconceivable conciliative powers. This beautiful spiritual Figure is identical with Krishna and the Spiritual Entity of Krishna is identical with His own Figure."

"The very intensity blended entity of eternal presence of felicitious cognition is the charming targetted holding or transcendental Icon. It follows that the conception of the in-distinguishable *formless magnitude (Brahman)* which is an indolent, lax, presentment of cognitive bliss, is merely a penumbra of intensity blended glow of the three concomitants *viz.*, the blissful, the substantive and the cognitive. This transcendental manifestive Icon of Krishna in His original face is primordial background of magnitudinal infinite Brahman and of the all pervasive Over-soul Krishna as truly visioned in His variegated pastimes, such as Owner of transcendental cows, Chief of cowherds, consort of milk maids, Ruler of the terrestrial Abode Goloka and Object of worship by transcendental residents of Goloka beauties, is Govinda. He is the root cause of all causes who are the predominating and predominated agents of the Universe. The glance of His projected fractional portion in the Sacred Originating water *viz.*, the Personal Over-soul or Paramatma, gives rise to a secondary potency—nature who creates the mundane universe. This Over-soul's intermediate energy brings forth the individual souls analogously to the emanated rays of the sun."

The glance of His projected fractional portion as referred to above is confirmed in the 10th sloka of

the ninth chapter of Bhagwat Geeta. The Personality of Godhead says "Material Nature (Prakriti) under my surveillance, gives birth to everything moving or fixed (animate or inanimate) and by this process, O son of Kunti: the universe evolves."

This glance, superintendence or surveillance, as we may prefer to call it by the Supreme Personality of Godhead is just like the superintendency of an executive head of a government who does everything as directing will but still one does not see him in every sphere of the governmental activities. Without him nothing can be done but on the face of the activity he seems to be absent as the performance is completed by another agent. Such is the relation of the Material Nature with the Absolute Personality of Godhead.

The Material Nature is called the 'Mother Brahman' *i.e.*, She is impregnated with the seeds of creation by the Absolute Personality of Godhead as confirmed in the Bhagwat Geeta in the 14th chapter.

Sree Krishna says there "That the Material Nature which is called also 'Mahat Brahma' is my womb; therein I place the seeds or germs of creation from which comes the birth of all entities, O the son of Bharata."

Under such Personalised Consciousness as the Theosophist believes in, it is natural to conclude that there is a great plan for the created universe.

The Vaisnavas accepts this plan in a very simple way. The Supreme Personality of Godhead being the Absolute Enjoyer and Creator of everything, that be, the plan is so made that everything in the creation is meant for the sense gratification of the Supreme Being. Any one that creates disturbance in this great Plan of the Supreme Being, is considered by the Vaisnava as Aparadhi or Offender and there he concludes quite naturally that when an entity or Jiva soul forgets his ownself as the eternal servitor of the Supreme Being for adjustment of the Great Plan and considers himself as an enjoyer, he is at once caught hold of by the external potency of the Supreme Being which is termed as Maya, and begins his existence in the material Nature forgetting his real nature of Spirit. He drags on a conditional life under the modes of Nature, thereafter.

This Great Plan is explained in the Bhagwat Geeta in two ultimate slokas *i.e.*, the 65th and the 66th slokas of the 18th Chapter which conclude the teachings of Bhagwat Geeta. The Personality of Godhead Sree Krishna says there that everyone should offer himself as the eternal transcendental

servitor or devotee of Sree Krishna with heart and soul. He should not be like the "Karmayogi" "Jnanyogi" or "Dhyanyogi" but should be "Bhaktayogi" pure and simple and in every sphere of his activity, he should only serve the purpose of the Supreme Personality of Godhead according to His Great Plan under the guidance of Him or His bonafide representative. This will gradually lead one to the position of eternal servitude of the Eternal Person and this advice was imparted to Sree Arjuna because he was Sree Krishna's most bosom and dear friend.

Within this plan of action Arjuna was also advised to give up all other engagements and simply to follow the Personality of Godhead. In the beginning of the lessons of Geeta the Personality of Godhead explained to Arjuna as many different engagements as the duties of a renouncer, of a Sanyasin, of a Yogi, or a Jnaneer, of a Karmee etc., and now he orders straightly to give all these engagements up and directly follow the wishes of the Personality of Godhead. In that way He assured Arjuna to protect him from all vices that may accrue for not having attempted to do all other duties and for that reason he has had to lament for nothing. By the performances of transcendental loving service unto the Personality of Godhead, the pure spiritual nature of every one and all becomes manifest. The performances of all so called duties in this mundane world such as performances of religious duties, worldly duties, purificatory duties for higher state of life, acquisition of knowledge, meditation for controlling the senses and the mind, etc., are performed in order to rise from the conditional life of bodily and mental existence and in order to attain to the spiritual existence plain and simple; but when one transcends all such conditional state of life and rises high by the spiritual attraction of the All-blissful, Eternal Form of Sree Krishna, he has nothing to do and nothing to perform.

All activities of the material existence are targetted to some sort of ideal or plan. 'The universe is never at any moment the result of a mere "fortuitous concourse of atoms", but on the other hand the result of the operations of Directing Will.' From this follows the logical conclusion that the Will operates according to a plan: In brief, a believer in Theosophy accepts as a fact that, "in and through all things, a Directing Will is at work, with a plan of Action from moment to moment towards a predominated end." That is the version of the Theosophist in a different way as the Visnavite works. The pre-

dominated end is to serve the purpose of the Predominator Absolute.

In other words all our activities are targetted either to the end of some bodily purpose, or some mental purpose or some spiritual purpose. Activities to the end of some bodily and mental purposes have practically no permanent value having regard to the very end being transient and temporary and are therefore classified under two heads namely good or bad. But the activities towards spiritual end is called transcendental to all good and all bad purposes and as such activities may be divided into three departments for permanent and eternal existence. These three departments may be termed as attachment towards impersonal spiritual existence as opposed to variegated material existence, attachment to the All-pervasive Godhead or localised aspect of Paramatma the Super-soul or attachment to the Predominator Personality of Godhead in His All-blissful, Eternal and All-attractive Form. If we analyse all our activities in this world they can be grouped together under either of the above different headings, namely mundane or transcendental, temporary or permanent and all such activities attain some sort of atmosphere according to the plan or ideal of the performer. They are differently named under different headings and different plan but such activities as are targetted towards the transcendental sense gratification of the Predominator, Personality of Godhead Sree Krishna, are termed as unalloyed devotion. Such activities are devotional activities and they should never be misconceived as ordinary activities under the headings of bodily or mental plan of actions. These activities or the devotional activities are real activities towards the end of the Great Plan and they never disturb the adjustment of the Great Plan whereas all other activities may it be good or bad, are simply disturbing to the Great Plan of the Predominator and they should therefore be given up by one who desires to work according to the Plan.

In the ninth chapter (24th Sloka) the Personality of Godhead declares most emphatically that "I am the Enjoyer and Lord also of all sacrifices, but men do not know Me in truth and therefore they suffer."

Whenever any activity is performed which does not satisfy the transcendental senses of the Personality of Godhead or does not adjust the Great Plan of action is called a sin. When Sree Krishna wanted Moharaj Judhishtir to tell a straight lie to Dronacharya, Moharaj Judhishtira first declined to tell such a lie and then he told the truth in a round about way

which apparently seemed to the ordinary men to be untruth in a round about way. But Moharaj Judhisthir himself told the truth as far as practicable. But the afterresult was that Judhisthir had to visit hell for the reason that he declined to tell a lie according to the Plan of Sree Krishna. Ordinary men understood that Judhisthir was compelled to visit hell because he told lie in a roundabout way, but savants could understand that he had to visit hell for the reason that he did decline to tell lie according to the order of Sree Krishna. The import of the story is that telling lie or telling truth does not matter if it can reconcile with the Predominated End. In ordinary life also we can judge a means by the result of its end. End justifies the means. If the end is to satisfy the Great Plan of the Predominator Absolute Personality of Godhead, it does not matter whether the means are right or wrong according to the poor judgment of imperfect judges. The Absolute Personality of Godhead being the Supreme Enjoyer He must be satisfied by all means that is the Great Plan according to the philosophy of the Vaisnavites.

Empiric Theosophist gives this Great Plan of the Absolute Person different names such as "the Plan of God, which is Evolution" the "Archetypal World" a "Power, not ourselves," which makes for righteousness" and the Theosophist will argue "that in and through all things, from an electoon to a star, from an amoeba to an angel, there is a pattern" and one who has discovered this pattern is called a Theosophist.

The Vaisnavite believes in the "Plan of God, which is Evolution" but not in the way as the Theosophist accepts. The Theosophist believes that "all things are moving to an ordered end, just a lotus root buried in mud, will in the process of its ordered growth, inevitably produce the beautiful flower". But the Vaisnavite will apply more reason to it than any other philosopher, and he will say that the process of ordered growth is also conditional. The seed or root of a lotus may be buried in mud but still the growth will be checked if proper help is not available from Nature or Prakriti. The condition is offered by the nature that makes the flower to grow or die in the bud. The Evolution is not steady from one stage to another but the same is also depended on the modes of the Material Nature and according to one's modes of work. It should not be therefore concluded that once a Jiva-soul or spirit is embodied in a human form, he is no more changed to a tiger or an angel but according to the Vaisnavites the Evolution is so flexible that an Angel can become a

tiger or a tiger can become an Angel at any moment according to the works of free will helped by the modes of Nature.

Every individual soul being part and parcel of the Super-soul has independence subordinate to the Absolute independence of the Predominator and this independence is never hampered by the Predominating independence of the Absolute Person. He is full in Himself and His independence is never conditional to the independence of the Jiva soul. According to Archetypal Plan the Vaisnavite believes that Man is made according to the Model of God Himself and therefore man is considered the highest being in the process of Evolution and he is actually so, as we can judge by the favourable circumstances.

A man's height, his beauty in respect of colour and form, his intelligence and strength, his power of endurance and above all his psychic development clearly indicate that he is highest of all created beings. And for this the Vaisnavite affirms that embodiment of a Jiva soul as human being as the most coveted, rare form of life which is helpful for the spiritual salvation of the embodied and therefore the Vaisnavite concludes that this human form of life is much more important than the life of an angel and what to speak of other in lower animals.

But unfortunately very few men realise this importance of human life and most of them prefer to enjoy life to their best capacity under conditions offered by the Material nature. When a man realises that his human form of life has been awarded to him after crores and crores of births and deaths through many many species of embodiment by the process of Evolution and recognises "a Power, not ourselves, which makes for righteousness" and as such distinguishes the same with another power which makes for righteousness indirectly, then he tries to rise up to the unconditional complete free life and activity in the kingdom of Godhead and for this purpose he engages his life, money, intelligence and words for attainment of the highest form of spiritual existence.

In the above process of Self-realisation the Vaisnavite like the Theosophist not only realises that he is also in some measure the Good, the True and the Beautiful but also he constantly remembers that quantitatively his goodness, truthfulness and beauty are never comparable with those of the Predominator. As the Egyptian philosophers put it, "The Principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception"; so the Vaisnavite also realises the same

Principle both qualitatively and quantitatively. Qualitatively he makes no difference with the great Predominator but quantitatively he always maintains a difference between the Predominator and the Predominated.

Thus the Vaisnavite not only recognises "a Power not ourselves, which makes for righteousness" but also recognises the same in an indirect way and gives these different names such as Jogamaya and Mohamaya and the Jiva-souls who are under the control of either of the above Power or Energies, are called the Marginal Power. And above all these three Powers, puts the Powerful or the Predominator as the Absolute Personality of Godhead. The Philosophy of Kshetra and Kshetrajna as discussed in the Bhagwat Geeta is based on these three powers and above them the All-powerful Personality of Godhead Sree Krishna. Our essay on *Godhead and His potentialities* published in this leaflet tries to explain this subject more elaborately. The conclusion may be drawn like this that Godhead is the Whole thing and All-Powerful and the Powers may be grossly divided into three headings which are as above. The Vaisnavite like the Theosophist, believes himself as an unit in the same Whole under the subheading Marginal-Power.

The Theosophist's delight in the feeling of a brotherhood of all living entities, is the Vaisnavite's highest plane of Vaisnavism called the stage of Moha-bhagabat; but the process of realising that highest form of universal Brotherhood by the Vaisnavite is different from that of the Theosophist.

The Theosophist's ideal of universal brotherhood is without a Central relationship whereas the Vaisnavite's universal brotherhood is based on with a Central relation. The Theosophist puts his ideal of universal brotherhood as follows:—

"But to be brother to all that lives means to the Theosophist a responsibility to all that lives. Since the Theosophist is a human being his responsibility is towards all other beings like himself. The concept of a Universal Brotherhood of all Mankind passes from being a mere intellectual ideal into ever present, ever driving Reality.

"It is from this realisation of an interlinking of all mankind, and in a very precise manner the interlinking of man and man within any community, whether small like a village, or large like a nation, that the reality underlying the word "citizen" derives its implications of responsibility, duty and sacrifice. The Theosophist knows, by his knowledge of the pattern, that men have not come together to form

communities because of greed or for the purpose of self-protection; but that they have together primarily because they are to be mutually helpful, each to give what he can to the others, and to receive from them what he needs and to help to release in every other the Goodness, Love and Beauty that lie hidden in the heart of every man, woman and child.

"It is towards this goal that the Great Plan has fostered civilization from savage to civilized; therefore the word civilized connoted the duties of Citizenship. Among these duties are a valiant defence of those who are unjustly attacked, to protect the weak against the exploitation by the strong, and to release the hidden Beauty of the Divine in all men and things, by aiding in the development of the sciences and the arts, and by all ways which appeal to the Highest in Man and which bind man to man and nation to nation."

The Vaisnavite accepts all the above principles in the bond of universal brotherhood but he can see that these ties of brotherhood are only superficial and they cannot stand for a permanent relationship. Great leaders of thought in almost all countries in the world have tried this method of binding man to man and nation to nation by some sort of altruistic method but the Vaisnavite differs from them that such process may temporarily cause some sort of external brotherhood between man to man, etc., but will fail in the ultimate, unless one is not helped to revive his inborn-nature technically called "Swarupa" as distinguished from his "Birupa" or external nature. The vallient defence of those who are unjustly attacked or protect the weak from the exploitation by the strong, are undoubtedly worthy of mention for binding man to man and nation to nation but the Vaisnavite wants to make every one and all so strong that he would not need any outside protection nor will be exploited by any one else. The Vaisnavite says that a living entity when he forgets his real 'Swarupa' as the eternal transcendental subordinate unit of service, becomes exploited and constantly attacked by the "Birupa" or material nature. The exploitation and attack which we generally see externally on our fellowbeings, are but the attacks and exploitation of the Grim Material Nature which tries to put the conditioned soul to the path of righteousness in an indirect method—just like the teacher chastises the student in order to put the latter into righteousness. Temporary help to save one from such attack or exploitation, may save one from such attacks or exploitation by a visible agent of the material nature, but that will not save the sufferer from

the hands of Material nature which is called Godly and unsurmountable in the Bhagwat Geeta. When a culprit is given punishment within the walls of a prison house by the Superintendent of the prison, the childish cry of other prisoners or protest by them can give some temporary relief to the prisoner meant for punishment, but that cannot give him real relief. Brotherhood within the prison walls by the prisoners themselves, will not surely improve their ideal of universal brotherhood under the grip of the Jailor in charge.

The whole ideal of universal brotherhood, peace and amity will surely give permanent delight as soon as the brothers are given relief from the exploitation and attacks of the Material Nature just like prisoners when they are freed from the control of the Jail Superintendent to relish the sweetness of brotherhood conceived by them. Within the walls of a prison house brotherhood for mutual relief is revolt against laws of the Jail and as such universal brotherhood within the laws of Material Nature is meaningless.

The Vaisnavite therefore tries to bring one first of all out of the exploitation and attack from the hands of Material nature by putting one under the guidance of Yogamaya and then only he conceives for a real universal brotherhood between man to man and nation to nation.

The process of getting relief from the exploiting and attacking hands of the Material Nature is to surrender oneself unconditionally unto the care of the Absolute Personality of Godhead and that is the recognised formula in the Bhagwat Geeta. When one gets "BACK TO GODHEAD" he can really form an unit in the ideals of universal Brotherhood and none else.

Every action in the mundane world is influenced by the modes of Material Nature and as such they are activated either by good ideals, passion or ignorance. The first class actions are performed under the modes of goodness but even such actions are influenced by the material nature as a result of which they are non-permanent, imperfect and uncongenial.

So in order to get rid from the exploiting and attacking hands of the Material Nature, one has to transcend the modes of material nature by constant service of the Personality of Godhead because that is the process of transcending the modes of material nature. When every one therefore is engaged in the service of the Personality of Godhead it is then and then only in relation with the Personality of Godhead everything becomes perfect, permanent and transcendental. That is the process concluded in Bhagwat Geeta.

The Personality of Godhead says in the 26th sloka of the 14th chapter as follows:—

"And he who worships Me by an exclusive devotion in service, having passed over all the three modes, is conformed to the nature of Brahman (the Absolute)."

Thus according to the Vaisnavite, only those who will engage themselves in the devotional service of the Personality of Godhead by their life, money, intelligence and words can be eligible to be a member of the bond of universal brotherhood. By serving the whole only the units can be served.

The ideals of the Theosophist as put by H. P. Blavatsky are as follows:—

"Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

Let not the fierce sun dry on tear of pain before thyself has wiped it from the sufferer's eye.

But let each burning human tear drop on thy heart and there remain; nor ever brush it off until that caused it is removed.

These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal."

These words can be given practical shape only by those who have dedicated their life for cent per cent service of the Personality of Godhead and without this they will simply remain as golden ideals never to be fulfilled in the kingdom of man. The devotees only think for the fallen and down-trodden, try to pick them up from the mud of material existence and it is they only who try for the permanent benefit of the sufferers from the exploiting and attacking hands of the Grim Material Nature represented by the figure of the Goddess Kalika in destructive mode.

"Charity immortal" can be effected only when we are able to revive one's remembrance of the eternal service of the Personality of Godhead. How this service can be performed is a subject for delineation in another chapter but as the Theosophist says that to become a citizen in the kingdom of God implies responsibility, duty and sacrifice, the responsibility of a Vaisnavite is to revive in the consciousness of every one and all, the transcendental relation of Godhead. The duty is first to engage oneself in the transcendental service of the Personality of Godhead and then to try to engage others also in the same transcendental engagement and therefore there must be sacrifice of life, money, intelligence and word for the propagation and revival of such transcendental activities. Lord Jesus Christ sacri-

ficed His life for this cause and everyone who wants to enter into the Kingdom of God must be ready to sacrifice at least portion of his income if not other things in order to turn this hell into the Kingdom of God. God is Great and He reserves the right of not being exposed to the mundane speculationist and dry philosophers but He appears Himself by His own Will and Independence when He is offered transcendental loving services in all respects. The Sun appears in the morning just out of His own accord and not being bound up by the extraneous effort of the scientist. The scientist will fail to make appear the Sun at night by the discovery of all searchlights and scientific instruments. When He appears, ignorance disappears and one is able to see Him All-Good, All-Knowledge and All-Beautiful and one is also able to see himself too, that he is also all-good, all-knowledge and all-beautiful qualitatively. When he rises one can see the sun in the rays of the sun and not only the sun but also himself and all other things by him. As with the appearance of the Sun the darkness flies away so with the appearance of Godhead by His transcendental Name, Fame, Form, Qualities, etc., ignorance, poverty and wretchedness disappears; that is the verdict of all savants and scriptures.

The Theosophist tries to know the Godhead and His Kingdom in the Pattern by slow degrees in the process of self-effort and by the inductive process of generalisation but the Vaisnavite's process is the opposite. He approaches a Superior Authority who knows Godhead and His kingdom and tries to know from him submissively by the process of deduction in a mode of service and relevant sincere questions for knowing the truth. The thirty-fourth sloka of the fourth chapter of Bhagwat Geeta enjoins this in the following words:—

"Learn this (knowledge of Godhead and His Kingdom, etc.) by doing reverence (i.e., by becoming disciple) by counter-questions and by services. The Wise (one who has realised Godhead and His Kingdom) who has seen the Truth will teach (this knowledge) unto thee."

The process of the Vaisnavite is easier and perfect than the process of the empiric philosophers who try to know God and His Kingdom by dint of their poor fund of limited senses and imperfect knowledge derived from sensual speculation. In ordinary course of our life also we approach to the right person for learning a subject perfectly. We do not approach an engineer if we want to learn the science of medicines. Similarly if we want to know God and His

kingdom or if we want to be servant of God, we must approach a real servant of God and must not approach one who is a servant of dog. Unless therefore one has not approached to the feet of one who is transcendently wise and perfect, it is useless to talk of God and His kingdom.

In that process the Vaisnavite has realised Sree Krishna as the Absolute Personality of Godhead and the Origin of all causes. The Great Goswamins have discovered 64 transcendental qualities in their fullness in Sree Krishna which are never to be found out in any other person or god and therefore found Him (Krishna) as All-Good, All-Knowledge and All-Beautiful.

The Theosophist realises Sree Krishna in His Impersonal Aspect Brahman or All-pervading Vishnu Who dwells within as Paramatma and without as the Virata and this realisation is in perfect harmony with the observation of the Vaisnava. But the Vaisnava goes still deeper and sees Him as the Personality of Godhead "Bhagwan". The all-pervading aspect of the Personality of Godhead is realised by the Vaisnava simultaneously along with his realisation of His Personal Aspect. The vivid example for this is Pralhad Moharaj. When Pralhad Moharaj was being threatened by His atheist father Hiranyakasipu to be killed instantaneously, He (Pralhad Moharaj) stood firmly and boldly without any care for His father's threatening words. Hiranyakashipu asked, "How is it that you, foolish boy dare to neglect my anger which threatens the whole of the universe? Under whose influence you are so much fearless that you do not take any care for my words?"

Pralhad Moharaj replied to his father, "Oh king, the strength on which I depend is not only my strength but that is also your strength and that strength is also the strength of all strong men. Under that strength everything animate or inanimate in this universe works as subordinate. He is the Almighty, He is the Time, He is the Power of the senses, He is the strength of the mind, He is the strength of the body and He is the spirit of the sense organs. His power is unlimited, He is the Greatest of all, He is the Lord of the three modes of nature and He by His own strength, creates, maintains or destroys this whole universe. You may give up your this faithless character, do not nourish this nature of enmity and friendship within your heart but be equal to all beings. There is no other greater enemy than the mind who is uncontrolled and always going astray. To feel for all entities as one with us is the highest form of religion. In the ancient time some foolish men

like yourself, used to think as if they have conquered all the four corners of the universe, without conquering the six senses within themselves who are all-killing objects. But there is no enemy for the one, who is equal to all entities, self-conquered saint. The enemy is created by our ignorance only."

The atheist father became too much angry on these words of his son Pralhad Moharaj and began to taunt him saying, "You fool, you dare to ill-fame me and call yourself as the conqueror of all enemy and thus you are proud of your acquisition. By this I can clearly understand that you are strongly desirous of death as I know those who want to die, say all these rubbish words before me. Do you believe that there is any God more powerful than myself? Where does He live? If He is all-pervading why does He not live within this pillar before me? I shall sever your head from your body who is so much proud and let your God come here and save you."

Pralhad Moharaj still remained silent as He knew that God is all-pervading and that He is sure to live within the pillar marked by Hiranyakashipu. Hiranyakashipu broke the Pillar and the Personality of God-head came out of it in the shape of Narasingha just to kill the atheist Hiranyakashipu and other demonic people.

So the Vaisnavite's realisation of the Absolute Godhead is full and perfect in all of His different aspects while the realisation of the Empiricist or the Mystics (Yogins) or Fruitive worker are but partial and imperfect as they can only realise in one aspect of the Absolute Truth.

The Theosophist as an unit in the Whole desires to mould his destiny and thereby the destiny of the Whole. The individual soul when he becomes a Vaisnava that is, identifies himself with the interest of the Visnu, the Lord of the Universe, it is then only he realises his real position as an unit in the Whole and thus he finds out his duty towards the Whole also. He realises that he is a part in the Whole and not equal with the Whole. He is simultaneously one with the Whole and different too. He realises that Sree Krishna the Absolute Personality of Godhead is Great and Infinite while he himself although the part and parcel of that Infinite—is infinitesimal. He is the

Fire and the individual souls are innumerable emanated sparks from Him. As such qualitatively the individual souls have the same potency of fire as the Fire himself. Sree Krishna the Absolute Personality of Godhead is All-attractive, so the individual soul when he actually realises his own position and thus becomes attracted by Sree Krishna—he is then able to attract thousands and thousands of other individual souls towards the Lotus Feet of Sree Krishna. In other words when an individual soul realises himself fully by the mercy of Sree Krishna, it is then only possible for him to attract others to the Lotus Feet of the Absolute Personality of Godhead. At this stage only the individual soul can realise that he is an eternal servitor of the Great and the Infinite. Eternal life is his constitution and transcendental Love of Godhead is his business or religion. As such the Vaisnavite at this stage moulds his destiny by activities which transcendently increases his Love of God and similarly he tries for others so that they may also revive their latent constitution of Love and Service for the Absolute Person. These activities are as practical as we have to do our daily necessary works and are never to be simply an intellectual speculation with result of fatigue and disappointment. The practical works are so much real that they gradually put oneself in the ocean of transcendental Bliss and the whole universe shall appear to such lover of God, as all-blissful, eternal and full of light. This is called unconditional pure and eternal life of the individual soul in his spiritual existence.

As such the Vaisnavite can distinguish the life of an individual soul in divisions namely unconditional and conditional. As referred to above the individual soul remains the same part and parcel of the Great and the Infinite both in the unconditional as well as conditional states. It is never to be misunderstood that in the unconditional state the individual soul becomes the Infinite from infinitesimal. And because the individual soul is infinitesimal always and never the Infinite, he is subject to become conditional under the laws of material nature and were he infinite at any stage he would have never been subjected to a conditional life under the laws of Nature. That is his marginal position.

The Science of Congregational Chanting of the Name of the Lord

(Samkirtan)

When Pralhad Moharaj, the celebrated devotee of the Personality of Godhead Vishnu and the son of Hiranyakashipu the well-known atheist—was a mere boy of five years old, was seen one day by his fellow playmates, chanting the transcendental name of Hari (The Lord). The boys, who were all born of atheist family and thereby known as the children of the Ashuras, asked Pralhad Moharaj a question which is now-a-days a common enquiry by all busy men. The question was quite plain and simple and it was an enquiry by the children of the Ashuras as to why Pralhad was wasting his valuable time by chanting the name of Hari. They asked him to come out of his place and make an enjoyment of life by fulfilling the utilitarian theory of eat, drink, be merry and enjoy. This was quite a natural thing for the children of the Ashuras because the Ashuras are none but those who know nothing of transcendence but are always busy with the business of material enjoyment.

The symbol of material enjoyment is a combination of gold and cushion and Hiranya-Kashipu, was made the King of Ashuras because his very name suggested that he was concerned with only gold and cushion. Gold is the medium of exchange for all material comforts and cushion or soft-padded bedding is the resting place for enjoying women and wine. Hiranya means gold and Kashipu means soft bedding. Hiranya-Kashipu was therefore the King of such materialists who simply cared for gold and cushion and as such he did care little for the Lord or his Name.

But fortunately or unfortunately in order to show to the people of the world that material enjoyment is not the ultimate end of life but the aim of this human form of life is a mission for going back to God and back to home, Pralhad Moharaj who was an empowered incarnation of the Personality of Godhead, as is stated in the Geeta, took his birth in the midst of the most stubborn materialists, as the son of Hiranyakashipu who was atheist and materialist to the bottom of his heart.

The laws of appearance and disappearance of the Almighty Lord or that of His bonafide servants are different from the laws of Nature and both of them

are free to make their choice as to where and how they should appear and where and how they should not. Therefore it is not at all astonishing why Pralhad Moharaj should have appeared himself in the family of atheists; thus a struggle between the theist and the atheist began.

The clash between the theist and the atheist exists always since the time immemorial and for the reason of this the relation between a theist and an atheist remains always a strained circumstances even if the relation is so intimate as that of between a son and a father: The atheist father Hiranyakashipu tried to kill his only beloved child Pralhad more than once for the only fault of his son's faith in God. In such a struggle between the theist and the atheist, the theist of course always comes out victorious, that is the verdict of history.

Now to come to our original point, we may say that Pralhad Moharaj, thus being asked by his fellow brethren as to why he was wasting his valuable time in the chanting of the name of Hari generally known as Kirtan,—he replied to his friends in the following words:—

"Brother, we have got this valuable human form of life after crores and crores of evolutionary processes. Thus this life, although temporary and liable to death, is a very valuable asset and in this body of our life only we can attain to the Supreme goal. We should not therefore waste our time even for a moment and must immediately engage ourselves for the attainment of the Prime necessity of life, the object of our material enjoyment being the same in all other forms of life."

The contention of the friends of Pralhad Moharaj was that the chanting of the name of Hari, may be set aside as a business of old-age recreation. For a body of five years old who is faced with a very bright future of life in the material world, such unusual chanting of the name of Hari is sheer waste of time (?). As a matter of fact if chanting of the Name of Hari is a matter of business for old age recreation, that sort of recreation may not be indulged in even in the old age. But if it is a question of absolute necessity, every man is a born old man and the name of Hari must be taken shelter of as soon as

he is able to pronounce the elementary vocabulary. Old age means nearer approach to death and for human life and that especially in the present age of quarrel, there is no certainty as to when a man will die. Despite all precautions of the state and society, the mortality of man both young and old, is taking place at every moment and yet the living ones think that they are immortals (?). That is a fun of the Maya and Prolhad Moharaj wanted to dissipate the illusion of his friends who were all the children of the Ashuras. He said—

“My dear friends, do not be foolish. Material enjoyment you had had enough many a time in your past lives and as such material enjoyment you will have according to your rank and position. But you must try for the supreme goal which was not possible to be performed during your past many lives.” The four principles of material enjoyment are known as eating, sleeping, fearing and sense-gratification. The cats, dogs, tigers, ants, serpents, birds and beasts like the man, have all got to enjoy these principles of material enjoyment according to their respective positions. The dog eats something and after eating goes to sleep for sometime. He also fears from the attack of another dog like a man fears from the attack of his enemy. The dog also begets children in the womb of his bitch wife, exactly like the man, and the dog's family is maintained with equal care as that of a man. But the difference between the dog and the man is that the dog cannot know anything besides those four principles of animal life called material enjoyment, but the man, by dint of his superior consciousness can know, if he tries to know at all, as to what he is, what is this manifested creation, who is the Almighty and what are their inter-relation with one another. The dog cannot make any distinction between a dog and the God because apparently both are composed of the same ingredients namely G. D. & O. But a man in his pure state of consciousness, can know that a dog is dog, and God is God by the law of identity. God cannot be dog and the dog cannot be God. A man of developed consciousness can understand that God is great and all other things are His subordinate servitors. He can know that forgetfulness of God is the quality of the dog and therefore a man tries to distinguish himself from the position of a dog simply by trying to know what is God. This process of knowing God the Almighty, varies in different ways by different people according to different country and climate and the standard method by which one tries to approach God or the relation between Him and

the man, is generally known as religion. A man who has no such religion may be classed with the dog as he is no better than the latter. It is stated in the scriptures.

“*Dharmena heena pasuvi samana.*”

i.e., a man devoid of religion is just like an animal. As a matter of fact therefore, Prolhad Moharaj was not wasting his time by chanting the name of Hari as seemed to the atheist friends but he was rightly utilising the valuable time of human existence with a view to self-realisation.

When the chanting of the Name of the Lord is done individually or incompletely it is called ‘kirtan’. But all the same Kirtan or Samkirtan is always meant for chanting of the Name of the Lord and never means a debating society of mundane words. Samkirtan is however the greatest common formula of universal religion acceptable in the present age of quarrel, called the ‘Kali yooga’.

In the Puranas it is stated that the process of knowing God, in the *Satya yooga* or Golden Age, is by concentration and meditation. Men would live during that age for one lac of years and it is said that Mohamuni Valmiki attained *siddhi* or perfection after 60,000 sixty thousand years of meditation before he was able to compose Ramayana. (So Ramayana is not a mundane poets’ speculation.) The process of knowing God in the *Treta-yooga* or silver-age, was the performances of big sacrifices such as Aswamedha yajna, that in the *Dwapara yooga* or Bronze-age, was by worshipment with all paraphernalia and that in the *Kali yooga*, i.e., in the present age of quarrel (iron-age) the process is by performances of congregational chanting of the names of the Lord. The injunction in the scripture is as follows:—

Krilejat dhyayate Vishnu tretayam yayata makhoim Dwapare paricharyayam Kaloutat Hari samkirtanat

In the present age of quarrel therefore, when all conclusions are arrived at by an assembly of fighting men, the chance of realisation of the Absolute conclusion, is very little by other processes such as, works, knowledge, re-union or meditation except by the process of congregational chanting of the Name of Hari.

About 450 years ago, Lord Chaitanya the father of Samkirtan movement, appeared Himself in Bengal in the district of Nadia and inaugurated first the system of congregational chanting of the name of the Lord. He made a vigorous transcendental propaganda work for this purpose. As a result of that movement, the whole of Bengal, Orissa and Southern India, was over-flooded with His transcendental pro-

paganda work and many eminent personalities like Rupa and Sanatan the then ministers of the Nawab of Bengal and Ramananda Roy the then governor of Madras and scholars like Vasudeva Sarbabhouma or Sanyasis like Prakashananda Saraswati all became His disciples amongst many other thousands of disciples at that time.

At Benares he converted Prakashananda Saraswati along with his 60,000 (sixty thousand) Mayavadi Sannyasin followers to His cult of Samkirtan. At Allahabad He favoured Ballavacharya at Arail on the other side of Allahabad and at Puri He did so by reclaiming the great scholar of the time namely Vasudeva Sarbabhouma an accredited logician and empiric philosopher of his time. All these combination made Lord Chaitanya's movement a great success and as a result of that movement the present city of Brindaban in U.P. was excavated by the two Goswamins namely Rupa and Sanatan who were empowered by Lord Chaitanya. Since that time in various parts of India the cult of Samkirtan has spread up like fire and has been accepted as the only process of transcendental realisation by many many saints such as Tukaram in Maharashtra and others. It is said that Saint Tukaram got inspiration of the holy name *Hare Krishna* by Krishna Chaitanya (Avanga 3875) and since then he flooded the whole of Maharashtra and Western India by the Samkirtan movement. In the 'Chaitanya Bhagwat' also we can see a foretelling of Lord Chaitanya—that the cult of the Lord will spread in every village and all towns that are on the surface of the Earth. From this foretelling we can hope that the cult of Samkirtan will take very shortly *an universal form of religious movement* and this universal religion, wherein there is no harm in chanting the Name of the Lord nor there is any question of quarrel,—will continue to years, as we can know from the pages of authoritative scriptures.

The cult of Sree Krishna Chaitanya is as follows:

*Harernama Harernama Harernamoiba Kevalam
Kalou Nasteba, nasteba, nasteba gairanyatha.*

i.e., in the age of quarrel, the transcendental Name of Hari (Lord) is only to be chanted and there is no other alternative except this, for transcendental realisation. He has thrice emphasised on the Name of Hari as well as on the word alternative, in order to give on it very strong impression as we generally do by giving stress at least three time on a thing just to give good impression. It should be noted therefore that the process for transcendental realisations recommended for the three periods namely, Satya, Treta,

Dwapara will not be feasible in the present age. The people of the present age are short lived and poor in knowledge and poor in material prosperity. They are also corrupted by the association of "Kalee" or the age of quarrel. The symbolic expression of the Age of Kali is represented by the four principles of vices as was observed by Parikshit Moharaj during the first advent of the Age of Kali about 5,000 years ago. The four principles of vices are as follows.

(1) Illegitimate association with woman and unrestricted sexuality.

(2) Unrestricted slaughtering of cows and other minor animals.

(3) Encouragement of drinking and other intoxicating habits.

(4) Mass movements of gambling adventures in all spheres of human activities namely, political, social, economic and religious, etc.

We may also very carefully note that the Age of Kali has passed only 5,000 years after the battle of Kurukshetra which was fought between the Kurus and the Pandavas and just after the disappearance of Lord Krishna from this mortal world. The major portion of the Age of Kali is still unfathomed as according to Hindu Shastras (Law books) the Age of Kali has to prolong more for 4,27,000 of years. The signs of the Age of Kali as mentioned above have already begun to be very prominent even in the very beginning of the age, and we do not know what will happen when the age will be at its full youthful time. Thus we can at least know that for the coming four lacs and twenty-seven thousands of years, no one can check the progressive current of the influence of the Age of Kali represented by the above four principles of vices as no one is able to check the seasonal changes in the duration of a year. The laws of Nature cannot be changed by any one who is himself under the laws of Nature. The above four principles of the Age of Kali have spread from the West and as stated in the Scriptures it is spreading its influence on the Eastern horizon too. We may try our utmost by all our resources and inventive powers to check the above forces, by such imaginary actions as Hinduraj, Moslemraj, Non-violence, socialism, communalism, and so forth as the human brain can conceive of—but we are completely helpless in checking the onrush spread of the cult of the Age of Kali, by any conceivable method except by the counterblast, namely congregational chanting of the Name of Hari (The Lord). It is for this reason only that Lord Chaitanya has thrice emphasised the fact,

Kalou Nasteba, Nasteba Nasteba gairanaath,

So from the onslaught and ravages of the age of Kali, no one will be able to concentrate his mind even for a moment. Even the preliminary processes of meditation (Yoga) will be impossible to perform by any man in the present age. Therefore the processes as was enjoined in the age of Satya, has to be replaced by the process of *Harer Namoiba*. In the same way no one can perform the great sacrifices which required so much wealth and so much knowledge. The men of the Treta Yooga used to live for 10,000 of years and therefore it was possible for them to accumulate the necessary funds as well as knowledge necessary for the performance of the great sacrifices such as the Aswamedha Yajna, etc. Even it is possible now to accumulate the necessary funds for such sacrifices, it is not possible to find out the required learned Brahmin who could take charge for the performance of such sacrifices, so that the desired result can be had of. Thus in the present age, we are poor both by funds and knowledge and as such the principles of sacrifices as recommended for the Treta Yooga must be replaced by the principles of *Harer Namoiba*. In the same way the processes of the Dwapara Yooga has also to be replaced by the principles of *Harer Namoiba* as ordered by Lord Chaitanya. He has thrice emphasised on the fact as there is no other alternative for the mass emancipation in the Kali Yooga, for the reason that all other methods for bringing peace in the world will always be frustrated by the contamination of the above four principles of the Age of Kali.

Lord Chaitanya conducted His transcendental movement strictly according to the injunction of the Sashtas (law-books) because that is the qualification of all bonafide Acharyas or authorities, and as such he has most reasonably and scientifically ordered us to chant the Name of the Lord as follows. In the scriptures the *Taraka Brahman* Names of the Lord in this age are composed of 32 letters and 16 words, symbolised as follows:—

हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे ।

हरे राम हरे राम राम राम हरे हरे ॥

Hare Krishna Hare Krishna

Krishna Krishna Hare Hare

Hare Rama Hare Rama

Rama Rama Hare Hare.

The chanting of the above sixteen words composed of 32 Sanskrit letters combined together is called the "Mahamatram". (*Moha*=great, *Man*=mind, *Tran*=deliverance) that is, the great instrument for our

deliverance from the clutches of the mental plane. At present we have no information of the transcendental plane or Self-realisation but are hovering over a plane created by the Mind called *Manaratha*. These sixteen words can alone deliver us from such mental activities.

If any one therefore takes shelter of the *Mahamantram* with unconditional surrender, he can very easily attain to all successes both material and Spiritual, that is the verdict of Lord Chaitanya. This *Mahamantram* when murmured within the mouth it is called "Japa" and when chanted loudly so that others also may take advantage of hearing the same, it is called *SREE KRISHNA SAMKIRTAN*. Both these processes of Japa and Samkirtan were perfectly demonstrated by *Thakur Haridas* an associate of Lord Chaitanya. This *Thakur Haridas* is also known as the *Namacharya*, i.e., the authority from whom, the chanting of the transcendental Name of the Lord, must be learnt. It is needless however to say that this *Thakur Haridas* happened to appear himself in the family of a great Mohamedan showing thereby that the cult of Lord Chaitanya is acceptable universally without any distinction of caste creed and colour.

According to Lord Chaitanya, this *Sree Krishna Samkirtan* is glorified for the following reasons:—

Sree Krishna Samkirtan is glorified because by His influence the darkness of Neiscience cast over our pure consciousness is dissipated. The Neiscience is our forgetfulness of the service of the Lord, the All-attractive Personality of Godhead. Before the advent of the Age of Kali—*Sree Krishna* the Supreme Lord appeared Himself as one of us (?) and conducted the sacred battle of Kurukshetra in order to teach us, through Arjuna, the essence of all knowledge, in the form of Geeta. The supreme instruction of Geeta is most confidential and that is said by the Lord Himself as follows:—

Sarba Dharman paritayya Mam ekam saranam braja Aham tam sarba papevya moksaisyami ma sucha i.e., "Give up thy all engagements created by the mind and take shelter of Me alone. I shall deliver thee from all possible sins, for which you may rest assured."

In the same Geeta (15th Chapter 7th sloka) *Sree Krishna* says that the *Jiva souls* are eternal parts and parcels of Him but the 'Jivasoul' has now become conditioned by the modes of Nature attracted by the subtle mind and five subordinate senses, encaged in the gross material body. The fact that the *Jiva soul* is completely different from his body and the mind,

has been elaborately explained in the very beginning of the Geeta and this misidentification of the spirit soul with material body or the mind—has been the root cause of all Neiscience in the forgetfulness of our transcendental eternal relation with the Supreme Lord. The last instruction of Geeta is thus in the way of reinstallation of the Jiva soul unto the service of the Lord and that is the aim of clarifying the mirror of our pure consciousness.

But the mirror of our pure consciousness is now covered with a lair of dusts primarily called mundane desire for enjoyment and mundane renunciation or hatred for enjoyment. First of all we are attracted by the glare of material enjoyment and thereby we desire to lord it over the material forces of Nature and her regulated laws by becoming, Iswara, Lord, Master, King, Proprietor, Leader, and so forth but when we are defeated in our such enjoying habit by the trident of Durga, the superintending goddess of the material world, we then try to become a pseudo renouncer or "Tyagi". Thus in the beginning of our association with the material enjoyment, we declare ourselves as "Bhogi" or enjoyer and when we are baffled in our such process of enjoyment we become "Tyagi" or renouncer of the world. Both these functions are performed on the mental plane only. And in this way Durga or the material Nature pulls us by the ear and the laws of Nature known as "Trigunas" or the three modes of Nature till we do away with such mental speculations of Bhoga and Tyaga detrimental to the path of self-realisation.

When we want to become an enjoyer we do not remember as to whose things we are going to enjoy. We forget at that time that everything is created by and property of the Lord. We are unable to manufacture even a pinch of earth and what to speak of the finer elements such as water, fire, air, ether etc. We forget that all these elements are the gifts of the Lord Himself through His External Potency of Nature and the Jiva soul is simply allowed to make a use of them for the service of the Lord or in order to satisfy his false position of an enjoyer (?) As soon as the objects of such false enjoyment are taken away by the sway of the laws of Nature, the Jiva soul looks blank and becomes a silly renouncer like the fabulous jackel in the orchard of grapes. The Jiva soul forgets to know that all the materials of his false enjoyment are supplied by the Nature in accordance with the orders of the Lord and the captivated conditioned soul falsely thinks that he is absolute enjoyer of the things. He forgets that he is a prisoner in the fortress (Duga) of the External

Potency (Durga). When he renounces therefore under an awkward circumstances, he gives up only that gross enjoying habit but becomes a subtle enjoyer of his other resources namely the mind and the ego. Thus he hovers over the plane of mental concoction for becoming one with the Lord making a spiritual suicide of his own individual existence. This sort of illusion is the last snare of the Most Powerful Qualitative Nature and for this reason only Sree Krishna warns the Jiva soul as follows:—

"*Daivijhesa gunamae Mama Maya duratyaya.*" Unsurmountable are the ways of the modes of Nature and the only way out from the tangle of such modes of Nature—is complete voluntary surrender unto Me (Sree Krishna). The last line completes as follows: "*Mam eba je prapadyante Maya etan tarante te*" Thus the desire or hatred for enjoyment or renunciation both are creations of the false ego. They are therefore as if dusts on the mirror of our pure consciousness. When this is cleared off by Sree Krishna *Samkirtan* the Jiva soul then and there can see only his real face on the polished mirror of pure consciousness and then he can know only that he is neither the enjoyer nor the renouncer but an eternal entity as transcendental servitor of the Supreme Lord. The dust is Maya or illusion which can be compared with the shadow and the Lord as the beam light. When He appears Himself on the mirror of our pure consciousness, the Maya gives way and the shadow disappears. We cannot see the Lord nor hear His voices by our present imperfect senses but when with full voluntary surrender we chant the transcendental Name of the Lord with service and submission, He mercifully makes His own appearance in the transcendental state of our existence when freed from the contamination of the spirit of enjoyment and renouncement.

Secondly Sree Krishna *Samkirtan* is glorified because by His influence we can extinguish the perpetual fire of material tribulations that always burn in the midst of material existence. Forgetfulness of our transcendental relation with the Lord, has compelled the Nature to inflict her trident of three fold miseries pierced into the heart of us. The threefold miseries are:

- (a) Miseries pertaining to "Atma" or the body and the mind such as heat, cold, diseases, sorrows, losses, invalidity, hunger, thirst, oldage, death, etc.
- (b) Miseries pertaining to the "Bhuta" or other entities such as troubles inflicted by enemies, animals, insects etc., and

- (c) Miseries pertaining to the disturbances by the "*Devas*" or the controlling gods such as famine, flood, war, pestilence, cyclone, earthquake etc.

The conditioned soul in his false position of an enjoyer or renouncer has to undergo the threefold miseries as above mentioned inspite of all his scientific efforts to overcome them. The scientific brain with which the conditioned Jiva soul tries to make a solution of the miserable problems—is also a gift of the modes of Nature and he is therefore befooled in his tiny efforts to conquer the laws of Nature by a tiny instrument called the brain, given by the Nature. The laws of Nature however can smash the products of such millions and billions of combined brains by her one stroke of the powerful trident.

The constant effort of the conditioned soul to give a fight with the laws of Nature, makes the conditioned soul more and more embarrassed, as we can find in the picture of the "*Mohishasur*" in his fighting mode with the mother "*Durga*". The Mohishasur has a trident of the Mother pierced in his chest is the symbolic expression of the threefold miseries sickening our heart.

Such a huge fire of tribulation can only be checked by the *Sree Krishna Samkirtan*. By *Sree Krishna Samkirtan* only, the conditioned soul can gradually know that he is neither enjoyer nor renouncer but a transcendental servitor only. By the revival of such pure consciousness, he surrenders voluntarily all his manufactured processes of conquering the laws of Nature and then only can corroborate with the lessons of Geeta "*Sarba Dharman paritayya*" etc. When he does so, he easily transcends the laws of Nature. The laws of Nature cannot act on him by such revival of pure consciousness. At that time even within this material world he becomes freed from the action of the laws of Nature in his transcendental position. Such is the power of *Sree Krishna Samkirtan*.

Thirdly *Sree Krishna Samkirtan* is glorified because by His influence the darkness of our heart becomes whiter and whiter. *Sree Krishna Samkirtan* is compared with the moon rays that diffuses the whiteness of "*Kumud*" (Lotus) flowers.

Similarly the moon rays of *Sree Krishna Samkirtan* diffuses the whiteness of our pure consciousness.

Fourthly *Sree Krishna Samkirtan* is glorified because by His influence the life of knowledge becomes blessed. In the "*Mundak Upanishad*" we can get information of two kinds of knowledge. The one is pertaining to the matter (physical) and the other per-

taining to the spirit (metaphysical). By *Sree Krishna Samkirtan* when one's heart is unfolded like the *Kumud* flower by the rays of moon, one realises his own self as distinct from the body and the mind. In the present conditioned state of our existence, we are more concerned with the knowledge of the body and the mind but as we realise, our real self by the process of *Sree Krishna Samkirtan*, that we are separate from the body and the mind, so a pure hankering after our real existence becomes evident. That is the life of real knowledge and is called generally the life of "*Brahman Jijnasa*" i.e., an enquiry into the life of spiritual existence as distinguished from spiritual suicide.

The Jiva Soul being constitutionally "*Brahman*" or Spirit, an enquiry of the knowledge of Spiritual existence is quite natural for him and by the culture of that knowledge of spiritual existence only the Jiva Soul again becomes reinstated to his constitutional position of transcendental relationship of neutrality, service, friendship, affection and love of God which is the ultimate goal of spiritual life. As for the mundane knowledge such as art, science, philosophy, chemistry, physics, astronomy, and so forth they become automatically acquired by the process of *Sree Krishna Samkirtan*. *Sree Krishna Samkirtan* includes such knowledges indirectly or as a matter of course as it is evident by the recitation of *Bhagbat Geeta* and *Sremad Bhagbat*. There are perfect elucidation of such mundane knowledge in the readings of *Geeta* and *Bhagbat*.

Simple culture of the mundane knowledge makes the Jiva Soul bound up by the vanity of such mundane knowledge but by *Sree Krishna Samkirtan*, not only those knowledges are acquired without any separate effort but also the student becomes freed from the mundane vanity for the acquirement of such knowledges. Freedom from the vanity of such mundane knowledge, leads one to the path of real knowledge i.e., to the Lotus feet of the Absolute Personality of Godhead Who is the Fountain Head of All knowledge.

Fifthly, *Sree Krishna Samkirtan* is glorified because He enhances the ocean of enjoyments. By acquisition of mundane knowledge certainly we find out the ocean of material enjoyment but such enjoyments are partial, insignificant and temporary in as much as they are unable to give us perfect happiness.

But by *Sree Krishna Samkirtan* we do not only acquire the enjoyments of the material knowledge but we can extend the sphere to the enjoyment of spiritual existence. By the imperfect material knowledge,

we are able to enjoy the material world for a limited time and within a limited space but by the extension of the spiritual knowledge, the ocean of enjoyment becomes extended to unlimited time and unlimited space. Unless therefore we can engage our resources acquired by the sacrifices of life, wealth, intelligence and words for propaganda of the service of Sree Krishna Samkirtan, we are sure to be disappointed in our attempt for material enjoyment and as a result of such limited attempt, we are sure to be dashed constantly like a pendulum of a clock, between the poles of material enjoyment and renouncement.

Sixthly Sree Krishna Samkirtan is glorified for He can give a taste of the nectarine of transcendental mellow. When everything is therefore conjoined with the performances of Sree Krishna Samkirtan everything in such transcendental relation becomes transcendental in nature by the transcendental touch and as such the mundane nature which is always imperfect by its inborn inebriety and unwholesomeness, cannot act on them. In the transcendence, the mundane imperfectness is always conspicuous by its absence, and therefore Sree Krishna Samkirtan can give us a taste of complete nectarine. The elevationists of the mundane world can surely taste the nectarine of the fruits of their respective works for sometime, and the salvationists may undergo the dry regulations of renouncement negatively of the bitterness of material enjoyment without any scent of the transcendental variety, but the performer of Sree Krishna Samkirtan, by his process of engaging all for the service of Sree Krishna with full touch of the transcendence, does never become bound up by their such transcendental activities, like the elevationists nor has had the necessity of undergoing the dry process of renouncement. The performer of Sree Krishna Samkirtan always transcends the activities of the mundane elevationists and salvationists and remains an eternal servitor of the Lord and enjoys in every step of his transcendental existence a touch from the Lord. He is therefore reposed to a position of perfect peace enviable by the desirers of mundane enjoyment, renouncement or perfection.

Then again Sree Krishna Samkirtan being transcendental sound, we must distinguish Him from any of the mundane sounds. The mundane sound is always different from the object designated by the sound. For example we may cite that the mundane sound 'water' is always different from the object water designated by the sound water. When we are thirsty we may repeat the word 'water' and 'water'

by sounds for one hundred and a thousand times, still we shall not be able to quench our thirst by such constant practices. That is the imperfectness or mundane inebriety of the mundane sounds. But Sree Krishna Samkirtan although descends from the transcendental kingdom apparently like the mundane sounds, just to favour us for His being audible by our present imperfect senses, He should never be concocted as one with the mundane sound. We must always remember that there is no distinction between Sree Krishna and His Name, Fame, Quality, and Paraphernalia. The Lord is Absolute Knowledge and there is no mundane relativity between Him and His Names etc. He is eternally complete or "*Purnamadam*" His Name is also therefore "*Purnamadam*" and therefore when His Name appears before us in His completeness—the Lord does not lose anything thereby but still remains in His fullness. That is the potentiality of the Almighty God. Completeness derived from completeness, leaves out a balance of completeness. One minus one leaves out a balance of one again, as distinguished from the mundane calculation of one minus one equal to Zero. The Upanishads confirm the fact like this:—

"Purnashya Purnam adaya Purnam ebe abshishyate."

The Lord therefore can descend before us by His inconceivable mystic powers, in the form of *Sound Transcendental*, and if we like, we can receive Him properly by surrender and service by a submissive aural reception. If Sree Krishna comes Himself in our presence as He actually did during the battle of Kurukshetra or Sree Rama Chandra comes Himself in our presence as He did actually during the Ajodhya Leela, what we are expected to do to receive the Personality of Godhead? Surely we shall try to receive Him with all devotion and services, so that we may be favoured with His Grace. Similarly as His Name is non-different from Him, we must receive the Name with all humility and submissive aural reception with the same attitude as we have had done in the presence of the Lord Himself. "*Sree Krishna Samkirtan*" is not therefore a sense pleasure of music and songs as are conceived by some mundaners. We should always remember the following sloka in connection with Sree Krishna Samkirtan namely:—

Nama Chintamani Krishna Chaitanya

Rasavigraha

Purna, Suddha, Nitya, Mukta, avinyatat

Nama Namina.

i.e., the Name of Sree Krishna is equally powerful as Sree Krishna Himself for there is no distinction between Him and His Name. The Name is therefore All-perfect, All-pure, Eternal, and distinguished from the mundane sounds which are always different from the objects designated by these sounds.

Sree Krishna has said Himself while addressing Narada that he does not necessarily make Himself immobile by His situation in the transcendental world, neither He is so, being seated in the hearts of the Yogins as Paramatma and so forth, but He resides surely in His fullness, where His devotees chant the transcendental Name in right earnestness. Sree Krishna being the absolute enjoyer as stated in the Geeta,

*"Aham eba saraba yajnanam bhokta cha
Prabhur eba cha"*

i.e., "I am the Absolute Enjoyer and Master of all Yajnas or sacrifices etc."—He cannot be the object of our sense-pleasure in combination with music and bands and called thereof "*Samkirtan*" He cannot be enjoyed by our irresponsible whims and feats. He says therefore that He lives only there where His devotees chant His Name.

"Mad bhakta jatra gayantee"

He declines to descend Himself where there is dearth of His devotees. Because His devotees never try to enjoy Him or His Paraphernalia in a pseudo-spiritualistic mode. His devotee knows it perfectly well that Sree Krishna being the Absolute Personality of Godhead i.e., "*Purushottama*" as stated in the Geeta, He cannot consent to reside at a place where His transcendental Name, Fame, Quality, etc., are considered as equal with mundane names, etc., and thereby treated with all undevotional manner. In the Geeta he has clearly declared that He does not reveal Himself to every one and any one.

*"Na Aham sarbasha prakasha Yoga Maya
samabrita"*

The Absolute Godhead always reserves the right of not being exposed to those whose eyes are covered with the modes of Nature. His devotion however begins only when one has learnt the A.B.C. lessons of Geeta in perfectness. This perfect knowledge of Geeta is practically demonstrated by complete surrender unto Sree Krishna only, leaving aside all other things. The first stage of Sree Krishna devotion begins only when one is firmly convinced that by Sree Krishna devotion only one is able to perform all other duties. To abide by the dictations of Sree

Krishna is the real discharging of all other duties. This sort of staunch devotion is called "*Sraddha*" and by the gradual development of the activities of "*Sraddha*" in the association of devotees, one can rise up to the stage of *Prema Bhakti* the highest plane of transcendental Pastimes of the Personality of Godhead.

Such being the Nature of the transcendental Name of the Lord, the Name must be received through the transcendental sources i.e., from the lips of the devotees only as above mentioned. The transcendental Names of the Lord in His various forms or manifestations such as Rama, Nrisingha, Narayana, Krishna, Gopalam, Vishnu, Govinda, Radharamana, Gopinatha, Seeta Pati, Raghubara, Baladeva and many others in the spiritual kingdom, are always complete with the transcendental potencies and by the mercy of the Lord, there is no hard and fast rules in respect of time and space for the transcendental chanter. The devotee who has received the Name from a transcendental source i.e., from the lips of a devotee as above mentioned, may repeat the Name at all times, without any restriction. By this the Lord has favoured us to allow His constant association, so that one can always live with Him, go with Him, eat with Him, sleep with Him, work with Him, without being disturbed by the laws of Nature or her three-fold miseries.

Such is the unbounded mercy of the Lord on us but still we are so much wretched that we have no inclination for chanting His Name inspite of His being so easily available for the fallen souls of the Age of quarrel. There is nothing to lose or nothing to spend—but everything to gain by chanting the Name of the Lord but still we have no genuine desire for their chanting and we must see to the causes why we are so much disinclined although the Lord has become so merciful on us.

As a matter of fact our first misfortune commenced from the time immemorial when we forgot the transcendental service of the Lord and thus became conditioned by the modes of the material Nature. This misfortunate occurrence became manifested in trio under the following heading namely:—

- (a) Material enjoyment without any responsibility.
- (b) Good or bad works for the furtherance of the above propensity in the present life and in future births also.
- (c) Culture of material knowledge in order to make a measurement of the Immeasurable.

All the above threefold activities with their various sub-headings are to be considered as our misfortunes by which we are always debarred from the chanting of the transcendental Names of the Lord. Spontaneous eternal love for the Lord is a birth right of the Jiva Soul, but in the realisation of his such pure consciousness, the above mentioned trio is the stumbling block. He is checked on his onward march by such refuses and as a matter of course the Jiva Soul is apt to be contaminated by ten kinds of disease-germs known as "*Namaparadha*" or offence at the feet of the transcendental Name of the Lord, as one can find out in the "*Padmapuranam*". The sincere devotee who wants to attain a perfection (Siddhi) for himself by the process of chanting the Name of the Lord, must refrain from the ten kinds of offences which are quoted below from the "*Padmapuranam*".

1. The first and foremost offence is the act of defaming the great saints who have glorified the chanting of the Name of the Lord by example in their own life and precepts. According to ordinary moral principles no one must be defamed for serving any ulterior motive. But still according to the gravity of different offences, defamation of Saints who have done much for the propagation of the Name of God and His Fame, must be considered the gravest of all offences. Those who are therefore accustomed to defame such saints, are spiritually great offenders and such persons can have no access to the transcendental Name of the Lord. We should therefore be guard against such offence.

2. The second offence is to place the Absolute Godhead or *Vishnu Tattwa* in the category of the demigods who derive their powers from the Supreme Lord. The Supreme Lord is one without a second and all other gods are His servitors, having no separate existence as another Almighty Godhead. These subordinate gods are stated in the Geeta as "*Anyadevata*" i.e., gods other than Myself (Sree Krishna)

*Jeipyanya devata bhakta jajante shradhyannita
Teopi mam eba Kounteya jajantee avidi*

purbakam

this *abidhipurbakam* means unduly or with offensives. The Supreme Godhead is Sree Krishna undoubtedly and this is confirmed in all the scriptures and specially in the Brahma Samhita as follows:—

Iswara parama Krishna sachchitananda

vigraha

Anadiradi Govinda Sarbakarana karanam.

i.e., Sree Krishna is the primeval Lord and Origin of everything. He is the cause of all causes. He is the Summum Bonum Absolute Godhead. The

Plenary Manifestations of Sree Krishna are manifold such as Rama, Nrisingha, Vishnu etc. But all such manifestations are Absolute knowledge. No one is therefore equal or greater than the Absolute Knowledge. This subject is itself a matter of studies by transcendentalists but without knowing the intricacy of the Absolute knowledge, those who simply imagine that the Absolute Godhead and subordinate demigods are one and the same commit great offence at the feet of the Supreme Lord. The subordinate gods such as Shiva, Brahma, Ganesh, Surya, Indra, Chandra, Varuna, Vaue etc., are either qualitative incarnations of the Absolute Godhead or in other cases Jiva souls with delegated powers from the personality of Godhead. Neither existence of the demigods shall be misconceived nor they should be made one and the same with the Absolute Personality of Godhead. Those who want to attain perfection in the way of chanting the Names of the Lord, must refrain from such conglomeration of facts in the spiritual science.

The third offence is disregard of the Spiritual Master. The devotee must receive the transcendental Name of the Lord from the transcendental lips of a bonafide spiritual master who is cent percent devotee of the Lord and nothing more or nothingless and then begin chanting the transcendental Name of the Lord by constant repetition. Such spiritual master as above mentioned is known as the Guru from whom either initiation is taken or the one from whom spiritual instruction is received. One should have unflinching faith in such self realised transcendental spiritual master. The bonafides of such spiritual master can however be known, by their activities only which are always evident in respect of everything being done for and on behalf of the Lord. The self-realised spiritual master never deviates from the rulings of Shastras (Law Books) and he always does in practice what he speaks in theory. Those who however manufacture spiritual lessons from their own fertile brain, without having undergone any spiritual training from a bonafide spiritual master, cannot be counted as a spiritual master. Disrespect for such banafide spiritual master and respect for the pseudo-spiritual master both are offences of the third order.

The fourth offence is defamation of the standard scriptures such as the four vedas, Upanishads, Puranas, Brahmasutras, Ramayana, Mahabharata, Geeta, or other literatures which conform to the principles of the above mentioned scriptures. In the Geeta Sree Krishna Himself accept '*Brahmasutras*' or '*Vedanta Darshan*' as the standard of all spiritual knowledge.

*"Brahmasutrapadaschaiba Hetumatvinis-
chitam"*

In the spiritual society no sect or Sampradaya is considered as bonafide party who has no authorised interpretation of the Brahmasutras. (*Interpretation of "Brahmasutra" by the party represented by Lord Chaitanya is known as "Govinda Vashya" of Acharya Baladeva Vidyabhusan*). Those who therefore invent some spiritual party without knowing the Brahmasutra from an authorised spiritual master or do interpret without proper reason and philosophy, do simply create disturbances in the spiritual line without doing any benefit to himself or to his unfortunate followers. Sreele Rupa Goswami describes such unauthorised activities as follows:—

*Sruti Smriti Puranadi Pancharatrabidhin bina
Aikantiki Harerbhakti utpalaiba kalpate.*

Pseudo-devotional activities without reference to the standard scriptures as above mentioned, are simply acts of disturbances in the name of spirituality. The performer of Samkirtan must refrain from such disturbing elements.

The fifth offence is to misunderstand the glorification of the transcendental Name of the Lord as exaggerated facts. Actually by the chanting of the transcendental Name of the Lord, all gains be it material or spiritual are automatically obtained. It is simply a question of time that takes for the fructification of the desired result. But those who think, without attaining to perfection, that such results are exaggeration of facts, do commit offence of the fifth order. The performer of Samkirtan must refrain from such misrepresentation of facts.

The sixth offence is to manufacture concocted or designed meanings of the Names of Hari (The Lord) or that of the scriptural truths. One can directly understand that the word 'Hari' means the Personality of Godhead Who is Eternal Bliss, Eternal Knowledge, and Eternal Form but without knowing the intricacy of the Lord's form etc., those who think 'Hari' means the Impersonal Brahman' do commit offence of the sixth order. There are others who are still less intelligent and do manufacture meanings of the word "Sree Krishna" as the mind (?) Rama as satisfaction and similar other things. Such manufacturers of distorted meanings do not generally take what is direct and spontaneous interpretation but they always try to enforce indirect interpretations for their own temporary benefit only. They are also great offenders and the performer of Samkirtan must carefully take leave of them.

The seventh offence is to indulge in vices on the

strength of chanting the Name of the Lord. Those who are really recipient of the transcendental Name of the Lord from the transcendental sources, and those who chant the Name of the Lord very carefully without any offence as above mentioned, cannot naturally indulge in vices as a matter of course. But for the reason of that those who intentionally commit vices knowing that they are always with the Lord (?), —are the greatest of all offenders and their counter-acting endeavours for the vices committed during the day time, by the chanting of the Name of the Lord, in the evening, cannot be accepted as Samkirtan at any cost. One should always guard himself against such pseudo-spiritual devices for the well being of one's ownself as well as one's followers. This sort of offences can be compared with the act of pouring water on the fire while it is burning. Water pouring and burning of the fire cannot go together.

The eighth offence is to equalise the value of all good works with the chanting of the transcendental Name of the Lord. Penances, austerity, meditation, fasting, methodism, morality or such goodness that lead the performer to higher stations of life, cannot be equalised with Sree Krishna Samkirtan. Those who do like that, are also offenders at the feet of the transcendental Name. The results of all the above mentioned good works are after all material in nature because they can offer in return material prosperities only and are therefore limited within time and space. But the transcendental Name of the Lord and the Lord Himself are non-different. As such realisation of the Absolute Truth cannot be compared with relative goodness. The performer of Samkirtan must be on his guard against commitment of offence of the eighth order.

The ninth offence is to preach and advise of the transcendental nature of the Name of Lord to such a person who is atheistic in temperament, mundane moralists, and addicted to elevatory process only. Unless one has cleansed his heart from such contaminations, he can hardly be eligible for receiving the transcendental Name of the Lord.

There are many professional spiritual masters whose business is to sell the transcendental Name of the Lord (?) and these traders generally sell to persons who are altogether unfit. Such business transactions on considerations of £. s. d. exchanged between the spiritual master and the so called disciple, are undoubtedly great offences. The student of Samkirtan must refrain from the association of such pseudo-spiritualists in order to achieve perfection in the process of Samkirtan.

The tenth and the last but not the least offence to the lotus feet of the transcendental Name of the Lord, is either to become inattentive to all the above offences or not to take to the chanting of the transcendental Name of the Lord inspite of hearing all the glories of the system.

A serious student of Samkirtan can get rid of all the above offences if he desires so, knowing well the different forms of offences and by refraining from them by all possible precautions. This can however be done without difficulty by continuous chanting of the Name of the Lord and for such constant recitor of the transcendental Name of the Lord, there is no room for committing such offences.

In conclusion we may add that without culture nothing can be made to perfection. The culture of the science of Samkirtan is Sree Krishna Himself, both being non-different. In mundane matters only the means and the end are different from one another. But in the transcendence the means and the end are non-different. In preparatory stage only, for chanting the Name of the Lord, there is every chance for committing the above offences but for the reason of that we must not be disheartened at the least. We

should always remember that both the preparatory stage and the perfection stage of Samkirtan is nothing but Samkirtan. The difference of these two stages are realisation and non-realisation only.

As a matter of fact therefore all people must be led to the Science of Samkirtan by all means and they shall be engaged in the culture of the science by Samkirtan only. The offences as described above if kept in view, the sincere culturists will be able to avoid them without difficulty. In the "*Bhakti Rasamrita Sindhu*" of Sree Rupa Goswami, it is said that the mind must be fixed up in the chanting of the Name and the regulations are to serve them as subordinate servants. The sowing of the seed of Samkirtan must be performed immediately unto the heart of every one and all and the watering process of the seed so sown must be done by constant hearing and chanting in the association of devotees. When the seed sprouts at the heart, the gardener must protect it from all sides by guarding against the above mentioned offences. In this process the seed of Samkirtan will grow up to a big tree when the nectarine fruit of Love of God shall automatically ripe and the gardener will be able to taste the same transcendently, sell it and make a huge profit thereof. Om tat sat.

The Highest Attainment and Present Adjustment—I

By A TRIDANDI SWAMI OF SREEDHAM MAYAPUR, NABADWIP

The Vedic culture is considered to be the most ancient and mysterious in the scholarly circle. The great spiritual Dictator Sree Krishna Dwaipayana Vyasdeva is known to be the deliverer of the Vedic message in its present form as such the great Vyasa is held in uncommon reverence in all the authentic various schools of vedic interpreters. The last and the greatest gift of the supreme personality to the Theistic scholars, is the great Bhagbat Purana.

In this holy book the essence of Theism, contained in the Vedas has been revealed in such a living and magnificent manner that it dazzles even the intellect of many vedic thinkers. The bonafide followers of the dictator however feel simply charmed to see the beauty of spiritual wisdom unveiled in this great treatise. The Absolute Truth—the Beautiful has been discovered here in His lovely autocratic character, and an automatic affectionate service of the same Supreme Being, has been declared to be the Summum Bonum of living beings.

Maximum happiness is of course the goal of life. But people are seen to strive after different objects for the same. Their objects of interest while scientifically arranged may be considered under four heads namely, Dharma—the consideration of duty, Artha—accumulation of worldly energy, Karma—actual consumption of the necessities of material life and Moksha or perfect liberation from the forces of Nature. Great thinkers of Vedic Philosophy however easily agree to dismiss the consideration of Tribarga or the first three forms of objects but there is much controversy over the conception of the fourth goal, i.e., liberation.

A section of erudite scholars forcibly asserts that complete withdrawal from material world means a certain (sure) dissolution of individual existence. On the other hand powerful Theistic thinkers with transcendental understanding backed up by the faith in revelation upholds strongly that individual existence can be retained in absolutely spiritual relativity—per-

fectly independent of material existence. Vedic interpreters also class themselves in these two groups:—

1. Supporting Impersonal Salvation,
2. Salvation of person from material relativity.

Both the above schools however admit the authenticity of the sayings and decisions of the great Vyasdeva though interpreting him in their own respective lines. But Sree Bhagwat Purana—the last and the greatest work of the greatest apostle, bewilders the Impersonal School to a great extent and clearly condemns mere independence from matter eulogising a life of positive attainment of spiritual confidential partnership in the Absolute Personal Being—The Supreme Beautiful. In other words a really liberated soul must have a definite eternal function it is said, as if in the Absolute commonwealth and in discharging the duty wherein unfettered soul enjoys the maximum happiness. The Absolute Autocrat is also the Absolute Good. So Autocracy here is always meaning to compensate the limitations of the little partners in their voluntary co-operation and thus promoting dynamic, harmonious, common pastimes.

While perfectly unveiled Godhead shines as Sree Krishna to give us all sorts of engagements in Him.

He is the Emporium of all sorts of Rasas (transcendental mellows) or ecstatic energy. Principal rasas are five in number, such as Santa—a mode of mere allegiance, Dasya—that of actual service, Sakhya—that of friendly co-operation, Vatsalya—that of filial affection and Madhura—the mode of consort-partnership. All the modes of Rasas, we are told, have been harmonised to form the Spiritual Person of Sree Krishna the Godhead.

The material world being merely shadow in character, the very essence of life is to be traced in the causal spiritual realm in its pure positive glory. So according to Bhagbat school our life has got its fulfilment in the most optimistic form in the company of Sree Krishna. Such attainment of final adjustment will place our life in perfect harmony and consequently in all round and unique happiness. While not imaginary but real of all reals such life is certainly the highest attainment.

We tried above to give a very brief description of the conception of our desired attainment. The next question will be how to reach this destination. This will form the second part of this article. We shall take it up next time.

(To be continued)

The Real Process of Approaching Godhead

By RADHAGOVINDA DASS, B.A.

In the world we comprehend the existence of three objects namely (1) Iswara or Godhead, (2) Jiva or Soul and (3) Matter or Jada (lifeless). Of these the consciousness of Iswara is infinite, that of Jiva is partial and the rest is void of the sense. Earth, stone, water, fire, air, ether and the like are styled as Jada as they have no will; whereas men, beasts, birds, insects etc., are known as animated beings possessing free will. But of all the animations humanity is vested with the power of discretion. Godhead is the Creator of all objects both animate and inanimate. As He has no gross Form He is not visible to our present eyes. He is a transcendental Being and His Name, Beauty, Attributes and achievements are all transcendental and hence not perceivable by our senses.

Now the problem arises that if He is not perceptible by the equipments we are gifted with, then how to realise Him in all His aspects? To solve this we

find, amongst the thinkers of the East and the West, two processes are followed to approach Godhead. One is Inductive or the ascending process which bases its acquisitions on the sense perception and the acquirements obtained by this process constitute the system of empiric knowledge. Those who attempt to proceed towards the Ultimate Reality by the Inductive process arrive at a conclusion that Brahman or Godhead has no Form, no beauty, no attributes and is free from all designative features. He is the embodiment of summation of negations. This is the highest conception about Truth of the Impersonalist school. By scrutinisingly following the process we see that reliance on experiences gathered by sense perception, gives rise to four-fold issues namely. (1) Agnosticism, (2) Scepticism, (3) Pantheism and (4) Atheism which will be discussed, if Providence permits in a separate thesis.

Now there is another process which is called the

Deductive or Descending process (Aboroha Pantha) which consists in total surrendering of the follower's self together with his mundane acquisitions giving up all prejudices acquired by association with rational thinkers who denies the existence of Spirit.

In the Bhagbatam we find:—

वदन्ति तत् तत्त्वविदस्तु खं ययं ज्ञानमद्वयम् ।

ब्रह्मेति परमात्मेति भगवानिति शब्दरते ॥

There are three distinct philosophical ideas of the Supreme Being i.e., (1) The idea of the Negative Brahman of the Pantheistic school, (2) The idea of a Universal Soul Paramatma of the Mystic (Yoga) school and (3) The idea of a Personality of Godhead with all His majesty, might, glory, beauty, wisdom and supremacy combined in the Person. The ideas of Brahman and Paramatma are included in the idea of Bhagwan or Godhead spiritually, therefore Bhagwan is the Supreme Being or Hari. Sreemad Bhagbatam, the gist of all scriptures has established that the name Krishna and Krishna alone indicates the fullest conception of Godhead including all sorts of ideas ever revealed to the realised souls from time to time.

एते चांशकलाः पुंसः कथ्यान्तु भगवान् स्वयम् ।

इन्द्रारि व्याकुलं लोकं सृजयन्ति युगे युगे ॥

Bhagbat 1—3—28.

Human ideas are mental or spiritual. The mind is speculative hence the ideas obtained by the speculative mind is defective. The mind acquires knowledge by association through the sense-organs whose power is limited by imperfection. The limited equipment can conceive the objects within three dimensions. But things outside the third dimension is not within the reach of those senses with limited capacity. Godhead is situated beyond the sensuous jurisdiction. He is purely spiritual and can be approached through the spiritual process only. He is Adhokshaja i.e., He reserves the right of not being exposed to mundane senses. He out of His own mercy and prerogative can manifest Himself with His entourage to the human senses. To be enlightened on this point the following example may be cited by way of an analogy. Our eyes can see the object situated within the purview with the help of another light. For example the Sun is known to be a self-luminous object. When we go to see the sun we cannot do it with the assistance of any other light discovered by human brain than its own rays. The rays of the sun act upon the retina and the retina thus acted upon is enabled to fulfil the purpose. It is to note that in

order to see the sun our duty will be to turn our attentive direction to the location of the sun and keep the eyes open so that the rays may come in their contact. Thus in the same way if we are sincere seekers after Truth, if we heartily want to approach Krishna the Supreme Lord, we must be receptive and follow the instructions of the inspired souls.

‘अतः श्रीकृष्ण नामादि न भवेत् श्राद्धमिन्द्रियैः ।

सेवोन्मुखे हि जिह्वा दौ स्वयमेव स्फुरत्तस्य दः ॥

The Name, Beauty, Attributes, and Pastimes of the Supreme Lord are not object of grasping by the ordinary senses of human beings. They reveal automatically (of His own initiation) to the souls engaged in the discharge of eternal services to Him without prejudices. The material senses cannot approach Him. It is the spirit in man which can approach Him in direct communion.

One who is willing to realise the Absolute Truth must be sincere and submissive. To proceed in a challenging mood is to encounter utter failure. He shall have to cultivate the transcendental serving temperament. In the Geeta we find:

तद्विद्धि प्रणिपातेन परि प्रशनेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्व दर्शिनः ॥

“Learn thou this by sub-mission, investigation and service. The wise, the seers of the essence of things will instruct thee in wisdom.” Sree Krishna Chaitanya Who was born in Mayapore in the town of Nadia on the 18th February 1486 A.D. promulgated the lessons of how to approach the Supreme Lord. He taught us that cent per cent engagement of our senses to the service of the Almighty will enable us to realise Him. This is to be done through the transparent agent of the Lord known as Sree Gurudeva (Divine Master). The Gurudeva is the manifested medium. He is God in the form of His personal best servant. He appears in the world in the form of a human being in order to teach mankind, the interrelation of Godhead, Jiva and Maya. The First blessings of Godhead bestowed upon the man is to be in a position to secure such a bonafide Gurudeva. But we are warned to beware of false Gurus. The non-serving entity officiating as Guru or Spiritual guide though highly qualified in other respects such as possessing vastly erudition and practising renunciation etc., but not cent per cent rendering services to the Lord dovetailing himself in thought and activities in conformity with the dictates and ideals set up by his own Gurudeva, is Pseudo Guru through whom Truth is not revealed. He is

opaque hence obstructs the direct connection. If we are sincere in our purpose we are sure to meet with the bonafide Gurudeva and if we can fully surrender to His lotus feet and engage our energies according to the direction imparted by Him, we shall have the nearest approach to the Supreme Authority. This we conclude with the dictation of the Upanishada:—

यस्य देवे पराभक्तियथा देवे तथा गुरौ ।

तस्यै ते कथिताद्वयार्था प्रकाशन्ते महात्मनः ॥

"Truth reveals to him who has full confidence in his Gurudeva the spiritual preceptor. One must show no lesser respect to Gurudeva than one bears for the Lord."

THE DAWN

By JOGESH CHANDRA BOSE, B.A.

The innate tragedy of Western Civilization has been brought to light by this total war. A suicidal mania has caught hold of it. Unconscious of its destiny, it seems to be heading towards its destruction. They are hoping for victory of the allied democratic nations. We fully agree. But will the dreadful cost which staggers one's imagination even now, justify it ultimately to mankind as a whole? We doubt. Our concern is not the loss or gain of this or that nation. Mankind as a whole is an organic unit—although this consciousness is slowly dawning upon it to-day—heavy loss or suffering of a part can seldom be to the abiding good of others.

With our limitations in this world we cannot ignore the causal nexus. Speculations are ripe to trace out the root cause of this huge catastrophe. Some attribute it to economic maldistribution, others to the desperate bid for racial supremacy and consequent imperialism of some form or other. These are contributory conditions no doubt, in which the festering sore has come out; but the real cause we think, is to be found in the life of the individual as it affects society as a whole to-day.

We must admit that this is a very singular moment in history:—We have arrived at a very critical turning-point where man's attitude towards fundamental values in personal and social life are daily changing. Formerly it was religion, then art now science have become the object of man's sceptical attack, although any nonsensical theory in the name of any of them is sure to find votaries and believers. Unparalleled increase in productive powers has given birth not to peace and plenty but to war, famine and misery. Men will one thing to be the result of their efforts but what is brought about by them precisely the opposite and all their efforts at ideological reconstruction, only enhance the number of conflicting and partial views about reality. Chaos

has become the very keynote of his life inspite of the wise efforts of the great leaders of science, art and culture. But why does this strange doom hang over mankind? In the words of a good thinker of the west, "they are no longer the doctors they are the disease". And this disease has manifested itself in this huge holocaust. We are to go to the root of this disease that is the great problem facing us.

Man no longer looks up to religion for solving his difficulties. He goes to science or politics. Good. But is it not the tragedy of science and politics, that we are witnessing in this war? They are no longer to be considered as panacea of all evils. We think the time for re-orientation of our outlook towards "Dharma" has come. (I deliberately avoid the word religion here). Religion as such has of course sickening tales of class and caste oppression and exploitation to account for in many countries. Non the less science and politics also have to do that. Really what we are to do is not to recount their failures but to so re-adjust their relations as they can best be to the real good of man as a whole. So we should try to know the real function of each, and how they should best act harmoniously. Our concern here is to renovate our outlook towards religion and this will teach us how to deal with science of politics.

By religion men generally understand something mysterious which reason should not aspire to comprehend. This mystic idea about religion has certainly vitiated his conception of it and has made it the toy of his speculative imagination in many places. It has after been turned into a gamble about the future and the beyond. But dharma in the true sense of the term only reveals our relation to Truth. There should be nothing mystic about it. Man knows the external world through his mind and senses. This knowledge must be transitory, partial and conditional for the mental apparatus is so by constitution. But

knowledge of Reality acquired through the soul is eternal and permanent—that being the nature of the soul. All sciences and arts deal with the former while religion is the concern of the latter. As mind cannot come into direct relation with matter as such the soul also remains ever uncontaminated by any mental functions. Soul can act only in relation to the over soul—i.e., Truth Absolute. All attempts of men to know the over soul through the mind is sure to be frustrated in the long run and this gives birth to all contaminations of his essential nature. Thus religion is misused in this world and loses its hold on life. God has reserved to Himself the right not to expose His Self to human mind and his senses. The All-spirit *Purnachetan* reveals Himself only to the spiritual in man i.e., his soul. So the Upanishad says

यस्यमतं तस्यामतम मतं यस्य न

वेद स अविज्ञातं विज्ञानतां विज्ञातमविज्ञानतां ।

To a half beast man of the African jungle the complexities of a civilized mind are all mysterious so to a man who is all-mind soul, is equally mysterious. Hence arises the mystic view of religion and its so-called discarding or acceptance by the ultra-rationalists and mental gropers.

Our soul's relation to the Absolute lies at the basis of life, nay that is life! Whenever this is ignored frustration and futility stare humanity in the face for then we only take a partial and conditional view of Truth. When man gives himself up to mental and sense pursuits be it religion, art or science in * * ultimate frustration becomes inevitable in every sphere of life and life becomes unnecessarily complex. The climax of these life complexities, we see in this war. The fundamental irony of human life lies in the fact that he must learn through suffering for he proceeds by challenging Truth at every step. But on the soul plane man progresses by submitting to the Absolute not by challenging Him as he does on the mental plane. This submission is unconditional and unquestioning, it lies in the very nature of the soul. And it manifests itself on the mental and physical plane by loving service rendered to Godhead and his creation. Here service and duty first, then from it come all real rights quite spontaneously. No intermediary should

stand in the way of this service. God and his counter-manifestation—His Devotee—alone can be recipients of the eternal service of the soul. Our duty to society, to the state, nay even to our own selves only follows from it. If we reverse this deductive process each would only exploit our life and become an instrument of oppression. We best serve man when we serve him as Krishna's servitor, otherwise we must exploit him.

Man to-day is dead tired of the inextricable complexities of life in the mental work. What he calls progress and deludes himself, is nothing but creation of new vicious circles in life every day. In utter despair he cries out—What is life? Life is death, and he faces death everywhere. But, a new dawn is casting its fore appearance in the midst of darkness—the Dawn of Service, of *प्राणधर्म* of submission to Truth. This alone can bring harmony and real peace on earth.

Modern man fears that he will become tradition-bound and lose all incentive to progress by this attitude of submission to truth and by placing religion first as happened in the middle ages called the dark age. With progress has come free thinking and liberty in living. But Truth is not static something. He is the source of incomputable variety. The Upanishad says He is *अनेकदेवी मनसः कवीय*—He is more changeful and rapidly moving than mind itself—all real progress lies in Him. Only when our relation with Truth becomes vitiated by extraneous mental considerations of salvation, worldly piety or sense of enjoyment i.e., spirit becomes enmeshed in matter that all clogging of true progress ensues. Real contact with Truth is maintained through service alone.

But who is to usher in this age? One who can render unalloyed service to Truth—one who is a *Shuddha Bhakta*—whatever be his creed, colour or caste—is the messenger of this age. Let us prostrate before Him. Through him is humanity to be redeemed to-day. All praise, al homage to Sree Gurudeva who stands at the forefront of them all. Who else in this age has done so much for preaching *Suddha Bhakti* and reforming society so that it can be properly practised there? He is the great Harbinger of the Dawn. ॐ हरि हरि ॐ

The Essentials of Religion

By TRIDANDI SWAMI BHAKTI SARANGA GOSWAMI

The spiritual process of religion transcends the scope of our present rational faculties. Man is a reasoning animal. It is no wonder that he should also reason about Religion. He wishes to be satisfied that he is not asked to accept any propositions that are in plain contradiction to the principles of his rational nature. He also expects to be able to establish the ultimate unity of all human thought in the different branches of human activities by this philosophical method. It is for this reason that Philosophy has also been called the mother of all Sciences. If, therefore, Religion is supposed to conform to the methods of the empiric Sciences, it should also be equally amenable to the motherly jurisdiction of Philosophy.

If, however, Religion does not propose to employ the empiric scientific method in its process of approaching its subject-matter, the philosopher is likely to be as much puzzled by such attitude as the daughter sciences. This is, however, exactly what Religion proposes to do. Therefore the only thing that is left for the philosopher to do in the matter is not to seek to impose his regulating jurisdiction on Religion, but to wait at his proper distance as an unfit observer. If Philosophy is willing to submit to this humiliation, she should be in a position to be enlightened about her own limitations by offering her humble submission to the communications of Religion regarding the Absolute to Whom Philosophy can otherwise have no access.

Religion is not irrational. Religion alone is truly rational. The so-called rationalism of empiric Philosophy is only another name for our unavoidable state of ignorance of the Truth. Philosophy thinks herself justified in trying to make the best of a bad job. But Religion is never prepared to admit that our ignorance is unavoidable. It is bad Philosophy and bad Science which are seeking to encourage in us a fatalistic belief in our unavoidable ignorance. It is undoubtedly a very bold assertion to have to say on behalf of Religion that not a single creature of this world need despair of finding the Truth if only it is willing to lend its ear to the true voice of Religion in spite of all the dissuasive pseudo-rational representations by empiric Philosophy and the empiric Sciences that are the real obstacles in our way. The pseudo-rationalist will at once jump at such a proposition, misrepresenting the challenge of Religion as

an invitation to accept its communication in blind faith and without questioning. But those who entertain these common-place views of shallow critics have to thank only themselves for their misfortune, in as much as they have never had even any inclination of giving a serious hearing to the other side before accepting the garbled versions of irrational objectors. It is necessary to use language in describing the respective positions of the two parties which will leave no doubt in the mind of the bearer regarding the real point at issue.

Who am I? Why am I in this world? What is this world? Why do I feel unhappy and perplexed? What is the method by which I can learn the Truth? These questions are not regarded as answerable either by empiric Philosophy or by the empiric Sciences. They make it their business to accept the position as it is, and then try to make the best of what they cannot but admit to be a really very bad job. Their purpose is, therefore, quite different from that of Religion. Religion never wants us to accept our present position as being either satisfactory or unsatisfactory unless we possess the knowledge that is necessary for arriving at any rational decision. Religion also forbids emphatically to busy ourselves about any other matter before this fundamental problem has been actually solved to our satisfaction. What it tells us is this, "Do not bother about what you will eat, drink, wear, or where you will find shelter against the inclement weather. That is not at all the real problem. If you are occupied with those matters, you will be unable to understand the real responsibility of human existence. Before you put your bread into your mouth, get the answer to the question why you should eat at all. If you eat your bread without getting any answer to this question, you take the first step on the road to ignorance, death and misery. Believe in the rational order of this world. Believe in the infinite possibilities of your own rational nature if it is only properly cultivated, if the fundamentals are not relegated to the background for fear of immediate inconvenience or through the thoughtless plea of an immoral necessity. As you are really a rational being, you should have the courage not to do anything that is not perfectly rational. You should believe that no harm can result to you from the pursuit of this only rational course." Do your empiric

Philosophy and your empiric Sciences recommend this course to you? Do they not, on the contrary, invite you to follow the exactly opposite method? Is it, therefore, the fault or merit of Religion if it does not countenance these immoral proposals? It is necessary, if we are to be able to understand the relation of Religion to all other branches of human knowledge, including empiric Philosophy, not to wilfully misunderstand the issue that is so clearly and so emphatically placed for our consideration by the revealed Scriptures and the great Prophets.

Mahaprabhu Sree Krishna Chaitanya has explained more fully than any other teacher of Religion the causes why the revealed Scriptures have been misunderstood and mis-interpreted all over the world. He tells us that this misfortune has been due to the fact that Religion has been attempted to be brought within the jurisdiction of empiric Philosophy and the empiric Sciences. He has explained the difference in the methods of enquiry that are followed respectively by the true religionists and the empiricists. The method of the revealed Scriptures, He has informed us, is the method of approaching the Transcendence in His descended Form of the articulated Word or Sound appearing on the Lips of the transcendental Teacher. The descent of the transcendental articulated Word or Sound enables us to approach the Transcendence by our present faculties and, directly, by our faculty of hearing. For this process two conditions require to be fulfilled. The transcendental Sound has to manifest Himself in the Form that is approachable by our aural faculty. Secondly that we should be in a position to recognise the Sound, which we are able to hear, as being really transcendental, and accordingly to be enabled to approach Him as such. If these two conditions are fulfilled, the necessary connection is established between our true cognitive faculty and the Absolute Truth even on this plane of apparent truth. The initiative is taken by the Absolute Himself. It is open to us to refuse to respond to His initiative by the only manner by which our spiritual nature would be properly adjusted to Him. Such refusal is an offence also against our own proper nature. It is by the abuse of this freedom of our rational nature that it is possible for us on our own responsibility to be placed on this plane of apparent truth but of real delusion and ignorance. On this phenomenal plane we find a variety of occupations for being adjusted to the environment through our body of flesh and the material framework of our mind which are foreign to our spiritual nature and which possess both initiative and hankering for things

of this world in the irrational manner with which we are familiar, and which present themselves to our souls as trustworthy managers of our affairs for forwarding the suicidal policy that we have perversely adopted as our own. This unholy league, between the body of flesh inhabited by the perverse mind and the perverse soul who wilfully chooses not to understand the irrationality and perversity of our mental and physical life, is the cause why we are in this world.

I have dealt with only one of the questions that ought to be answered satisfactorily before our souls can have any truly rational function at all in this world. I have given the answer that is supplied by Mahaprabhu Sree Krishna Chaitanya in explaining the Shrouta Pantha or the method of approaching the Transcendence in the articulated Word or transcendental Sound when He makes His appearance to our aural faculty. If we refuse to seek the guidance of the Absolute, we fall into the clutches of His deluding energy. Our choice lies between submission to the enlightening energy of the Absolute and submission to His deluding power. Our spiritual nature would be acting in the true rational manner if it seeks to submit to the enlightening power of the Absolute. Our spiritual nature would commit wilful suicide if it decides to submit to the deluding power of the Absolute knowing it to be His deluding power. The empiric philosopher and the empiric scientist invite us to submit without questioning to the contrivances of the deluding power. Why is this life at all worth pursuing? Can the empiric philosopher or the empiric scientist ever hope to be able to answer this question? The truth is that this life is not worth living for the prospects that either the philosophers or the scientists have to offer. This truth is self-evident to all who do not perversely shut their eyes to the natural dictates of their rational nature.

If once the Absolute enters the open ear of our souls the spell of the deluding energy is for ever broken. It is, therefore, our first duty to seek for the solution of those fundamental questions of existence which I have mentioned before. It is necessary to seek for the answer to those questions from religionists who alone profess to be able to answer them. It is not necessary to pretend to be able to understand before we actually do so. We need not recognise the claim of any religious teacher who cannot really satisfy these requirements of our spiritual nature. There need be no sects or really different schools of thought in the domain of religious enquiry. The religionist does not ask us to follow any fictitious

course. If the physicist invites us to be interested to the investigation of the properties of mundane sound, do we resent such invitation for the reason that it is irrational? Are we justified philosophically or scientifically in rejecting the proposal of all the revealed Scriptures to seek to approach the Transcendence in the transcendental Sound appearing in an actual audible Form and by methods that are suitable for approaching the Transcendence? If we begin to quarrel about the philosophical justification of such invitation, do we not really put the cart before the horse? Does not the same philosophical objection apply to the invitation of the mundane physicist? Are we being asked by the religionist to do anything more irrational? Are we justified in rejecting the truth of his proposal without a fair trial by perfectly scientific methods?

The Name of God is identical with God Himself. We are not God. Our souls are infinitesimal servants of God. We can find God if we are willing to behave towards Him as towards our one Absolute Master. Our souls can serve God in this world in the Form of the Name by the faculty of submissive hearing. If we submit to hear God as our Absolute Master, we are thereby brought into the presence of God. As soon as we are in the presence of God there is automatically perfect solution of all our difficulties and doubts. This is the real Darshana. The Indian equivalent of Philosophy is Darshana which means literally 'seeing'. We see God only when we hear Him. There is no discrepancy in spiritual hearing. The soul can hear the Figure and Colour of God. We cannot hear colour in this world. We cannot see sound. On the transcendental plane there is no such discrepancy in the senses. The whole entity enters undivided through every channel of transcendental perception.

When we are face to face with God, we can understand the purpose of human life which is to serve God in our every act. If the Whole is served, all constituents are necessarily fully served. The manner in which a God-realised soul looks upon the world and its concerns is alone rational and conducive to the real welfare of all entities. Such a person is called a *sadhu* in India. The real *sadhu* is the only true philosopher as he sees things as they are and not as they appear to be. But the cognitive

realisation is not a static process. Cognitive activity on the transcendental plane in its dynamic aspect is the practice of love towards the object of All-Love. To see God is, therefore, to love God. To love God is to befriend the souls of all entities. There can be no truer friend of humanity than the real *sadhu*.

Religion is not opposed to Philosophy and Science if the latter consecrate themselves to the service of God as He really is. This consecration of philosophy and Science is possible, and herein lies also the possibility of real worship by the activities of this world. By the method of the worship of the Archa or Sree Murti or the Visible Divine Image, the consecration is effected by the *sadhu* by means of their incorporation in the activity of transcendental discourse. *The sadhus therefore, are the real pivot of the Scriptural redemptive process.* As medium of the descent of the Word the *sadhu* is himself a transcendental person. But the medium is not the Principal. He is the transcendental servitor. He is the real worshipper in his own right. When he happens to descend to the mundane plane, he performs the function of saviourship by incorporating the conditioned souls in his transcendental service. Those who are fortunate enough to be thus accepted for his service by the *sadhu* are thereby endowed with communicated eligibility for functioning on the transcendental plane with the spiritualised mind and body. The Saviour *Sadhu* is the Acharyya. He employs those whom He accepts in bringing about the descent of the Word by means of their discourses under the absolute spiritual guidance of the Acharyya Who is not merely the first among His equals but the Manifestive Self of the Plenary Sole Servitor of the Absolute, whereas we are infinitesimal subservient servitors by our proper spiritual nature.

The redemption of mankind is an eternal process which is provided for by the descent of the Acharyya in the unbroken line of the Divine Preceptorial Succession or the Amnaya. My Divine Master Om Vishnupada Paramahansa Paribrajacharyya-baryya 108 Sree Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj appeared in the line of the Divine Preceptors of the Brahma-Madhya-Gaudiya Amnaya, being the tenth in succession from Mahaprabhu Sree Krishna Chaitanya.

Letters to the Editor

(Sardar A. S. Namdhari from Rawalpindi has a proposal for opening an all faiths-university for which we have all sympathy. But we suggest before doing the actual work, he may hold a conference of all religious heads and find out the greatest common factor for a universal religious mode. We believe that the greatest common mode of religion which is the most potent uniting force, can be found in the Bhagbat Geeta and a conference may be held on the basis of this universally accepted philosophical and religious treatise. The following is the extract of the statement issued by the friend.—Editor.)

I have received numerous messages from men and women of all classes and creeds from all over India congratulating me success in my humble endeavour to found a Universal Religious Centre. I heartily thank my countrymen whose words of encouragement and help have deepened my conviction all the more that inspite of the atmosphere being charged with rivalries the heart of this ancient land of great culture and civilisation is sound and that a need is universally felt for a platform where men and women irrespective of the faith they profess, may get together and understand each other better and give religion a more solid basis of reality in human affairs.

"The truth has come upon me, through the blessings of His Holiness Satguru Maharaj Partap Singhji, the spiritual head of Namdhari Sikhs, to whose inspiration and guidance I owe this scheme, that more

things are wrought by prayer than the deadly weapons of the modern warfare. Religion is still a force which can spur us on to activity and progress, spiritual and material.

"To the best of us has come a sense of frustration and they have given up the pursuit of their ideal Unity. But in this darkest hour in human history, I see a silver lining in black clouds.

"I pray that my idea is to build various places of worship in a vast area. They will not necessarily be so close to each other as to disturb the peaceful atmosphere of prayer of the sister community. In-between a fruit garden is being laid with provision for a common hall where joint celebrations of all prophets' days will be held with a permanent rule of constructive propaganda of all religions.

"We don't live by the body alone. The soul in us is the guiding star, whose building up, like the bodily muscles, we should not neglect. Thus this new venture will be a spiritual hospital to cure the beast in man, wherefrom a flood of prayer will emanate to bring about Universal abolition. Its psychological effect, I am sure, will uplift the soul of the entire mankind. Interference in the religion of others is not ever our aim, but co-ordination of all schools of faith into a religious university is the ideal for we are the servitor of the same Almighty Godhead, in whose oneness we all believe."

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First Appearance on the Vyas Puja Day 1944

VOL. I. PART II

Edited & Founded under direct order of

His Divine Grace Sri Srimad Bhakti Siddhanta Saraswati Goswami Prabhupada

BY

ABHAY CHARAN DE

OCTOBER 1944

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*"We have to defeat tyranny in the realm of thought, and create
a will for world peace"*

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"Godhead is Light , Nescience is darkness. Where there is Godhead there is no Nescience."



EDITED & FOUNDED

(Under direct order of His Divine Grace Sri Srimad Bhakti Siddhanta Saraswati Goswami Prabhupada)
By Mr. ABHAY CHARAN DE.

VOLUME I

OCTOBER, 1944.

PART II

THANKS TO THE GOVERNMENT OF INDIA.

Readers of 'Back to Godhead' who were practically disappointed to learn that the Government of India had twice refused to give permission for the continuance of publication of "Back to Godhead", will be glad to know and see that in the third attempt by their humble servant, the Government of India has kindly given special permission to continue the publication of 'Back to Godhead'. We have already conveyed our sincere thanks to the Government of India for allowing us to serve the purpose of His Divine Grace Sree Sreemad Bhakti Siddhanta Saraswati Goswami Moharaj and we can now assure to our numerous readers and patrons that "Back to Godhead" will continue to be published in each and every month regularly. Extracts from the text of the last correspondences, that passed between the the Government of India and your humble servant, which resulted in the re-appearance of of "Back to Godhead" is given herewith:—"Sir, with due respect, I beg to submit that under instruction of His Divine Grace, Sri Srimad Bhakti Siddhanta Saraswati Goswami Moharaj,

the spiritual head of the Gaudiya Vaishnavas, I had to start a paper under the caption,—“Back to Godhead”. The very name will suggest the intention of starting such a paper in the midst of heavy turmoil through which the world is now passing. A copy of the same booklet is sent herewith for your kind perusal. In that booklet you shall find strong world opinions, even by many reputed politicians all over the world,—in favour of such a movement to bring back the world,—into sanity by training the mind and educating human nature for the unshaking spiritual plane, considered to be the supreme need of human kind. I hope you will kindly go through the paper by making some time and I may draw your attention specially to the introductory portion.

“Permission was sought from the Secretary of the Department of Industries and Civil Supplies for starting the paper as a monthly magazine, but as usual, the permission has not been granted for scarcity of paper. But in the opinion of the Editorial Board of “Back to Godhead” amongst whom there are many

erudite secular scholars, Sanyasins and self-sacrificed souls,—there is not so much scarcity of paper as much there is scarcity of education.

“We believe that the ultimate supplier is the Personality of Godhead. He supplies every thing through His Material Agent the Nature for the benefit of living entities, but Godless creatures think that they are the proprietors of things which is madness and illusion. Catastrophe that is now in vogue in the present war of supremacy, is guided by this false sense of proprietorship and therefore there is need of making propaganda amongst all human beings, in order to bring them back to the sense of the ultimate proprietorship of Godhead of everything and we are simply allowed to handle things in order to give bonafide service to the ultimate Proprietor.

“For the scanty supply of electric light and air conducted by the electric fan, the power of which is after all borrowed from the treasure house of Nature, we have to pay heavily to the supplying agent but we do not think for a moment that we must pay at least something to the Ultimate Supplier for the immense store of light and air without which we cannot live for a moment.

“Scarcity of paper there is, that any sane man can understand and as such we can also understand the same; but we can understand another thing also why there is so much scarcity all around which the Secretary could not possibly follow. In ancient time, the enlightened Indians would sacrifice tons and tons of valuable quality of Ghee in the fire, knowing well the productive economic laws, but not foolishly as we think but for a greater benefit of humankind which the world has yet to learn from India. By sacrificing tons and tons of Ghee for the *Jajnas* there was hardly any scarcity in the then society of India but at present abandonment of such sacrifices for God's sake, dictated by modern productive economic laws, has produced nothing but scarcity all round.

“Can we not therefore sacrifice a few reams of paper in the midst of many wastages, for the same purpose in order to derive greater benefit for the humankind? I request that the Government should take up this particular case in the light of spiritualism which is not within the material calculation. Even in Great Britain the Government has immensely supported a similar movement called the Moral Re-Armament Movement without consideration of the scarcity of paper which is more acute there than here.

“Let there be a page only if not more for the publication of Back to Godhead for which we do not mind but my earnest request is that the Government should at least let there be a ventilation of the atmosphere for which my paper “Back to Godhead” meant. Kindly therefore give it a serious consideration and allow me to start it even by one page every weekly or monthly as you think best without thinking it as ordinary waste of paper, for the sake of humanity and Godhead.

“I hope most faithfully that you shall pass order sanctioning the publication of this most important transcendental message and oblige.

“Thanking you in anticipation,

I have the honour to be

Sir,

Your most obedient Servant,
(Sd.) ABHAY CHARAN DE,
Editor & Founder Back to Godhead.

The reply :—

“Sir, With reference to your letter dated the 10th July 1944, I am directed to say that on reconsideration the Government of India are pleased to grant permission as a special case for the continuance of publication of the magazine “Back to Godhead” and to allot a ration of.....of news print per month for the same.....

I have the honour to be,

Sir,

Your most obedient Servant,
Sd. D. HEJMADI,
Paper Officer.

Our thanks :—

"Sir, With due respect I, on behalf of the editorial board of my paper, beg to convey thanks to you and through you to the Government of India for kindly reconsidering my application of the 10th July and subsequently passing order for the continuance of publication of my paper—"Back to Godhead". This favour has immensely helped us in carrying on the orders of our spiritual Master His Divine Grace Sree Sreemad

Bhakti Siddhanta Saraswati Goswami Moharaj and therefore His Divine Grace's blessings are due to you. May God bless you with spiritual mentality for all the days to come,"

I have the honour to be,

Sir,

Your most obedient Servant,
Sd. ABHAY CHARAN DE.

GANDHI-JINNAH TALKS.

We are sorry to learn that Gandhi Jinnah Talks about unity of the Indian people have failed for the present. We are not very much optimistic in the result of such occasional talks between several heads of community and are of opinion that if any solution is arrived at as a token unity for the time being, it is again to break up, to meet another shape of problem which may not be on the ground of religiousity. In Europe the fighting parties are almost all Christians and in Asia the major parties, we mean China and Japan are almost all Buddhists but still they are fighting. So fighting will go on between Hindu and Mohomedan, between Hindus and Hindus or between Mohomedan and Mohomedan, between Christians and Christians and between Buddhist and Buddhist till the day of annihilation. So long there will be a pinch of a desire for sense gratification, surely there will be fight between brother and brother, father and son, nation and nation and so on. The process of unity does not stand on the plane of enjoyment or renunciation, the real unity stands on the plane of service which is transcendental to all mundane enjoyments or renunciation. That is the plane of spirit.

Mahatma Gandhi is far above ordinary human-being and we have all respects for him. He should now give up his activities on the plane of sense-gratification of enjoyment and renunciation and must rise up to the transcendental

plane of 'Atma' or spirit for a greater unity talks of all human races. We should like to quote a stanza from Bhagawat Geeta as a matter of reference to the Mahatma. We mean to refer to the 13th sloka of the 9th chapter which runs as follows :—

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ब्रह्माभूतादिमव्ययम् ॥

'Oh, descendant of Priṭhu, those who are Mahatmas and have acquired the qualities of the gods, do serve Me (Sreekrishna) without directing the attention to any other thing, knowing well Me the original and eternal source of all things.'

The Mahatma has already acquired the qualities of the gods as specified in the Bhagwat Geeta and the next stage for him is to concentrate his attention in the service of Shree Krishna without any diversion, that is without engaging himself in the business of enjoyment and renunciation based on bodily and mental sense gratification. The specified duties of Mahatma are mentioned in the next sloka which runs as follows.

सततं कीर्त्तयन्तो मां यतन्तश्च दृढश्रिताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्तो उपासते ॥ ६।१४

'Those Mahatmas do render service unto Me by always speaking and glorifying Me with earnest

endeavour and with steadfastness in vow of service. Thus constantly engaged in My service they surrender unto Me with transcendental love.'

We would therefore request the Mahatma to take up now the message of Bhagwat Geeta to the world and preach there the message of Sree Krishna and instruct all human being to surrender unto Him, so that all other corollaries

such as political, social, communal or religious unity will follow without any waste of time, by the methods violent or non-violent manufactured in the human brain. The Mahatma has a definite position in the world who can give relief to the universe, by preaching the message of Bhagawat Geeta and we have always our co-operation with him in that respect.

Mr. CHURCHILL'S "HUMANE WORLD."

We are pleased to find that leaders of world politics such as Mr. Churchill has now a days began to think of a humane world and trying to get rid of the terrible national frenzy of hate. The frenzy of hatred is another side of the frenzy of love. The frenzy of love of Hitler's own countrymen has produced the concomitant frenzy of hatred for others and the present war is the result of such dual side of a frenzy called love and hatred. The whole creation of the material world is more or less based on this principle of love and hatred. So when we wish to get rid of the frenzy of hate, we must be prepared to get rid of the frenzy of so called love. This position of equilibrium free from love and hatred, is attained only when men are sufficiently educated. In the Bhagwat Geeta it is said that a man when he is sufficiently educated can look on equal terms a gentle Brahmin, a cow, an elephant, a dog or a Chandala. One may ask as to how it is possible to look on equal terms a gentle Brahmin and a dog? The answer is plain and simple. A real educated man does not look over the fleshy tabernacle of

a living being but he introspects the spirit within the body. A sane man does not see the dress of a man but the man who puts on the dress. The dress has no value if there was not a man within and similarly, the gentle Brahmin, the cow, the elephant, the dog or the *chandala* are but different dresses encaging the spirit soul within them. Unless therefore men are educated sufficiently to see within the dress, the dual frenzy of love and hatred will continue to work. 'Humane World' is possible when we are really human being as distinguished from ordinary animals. The lower animal has no introspection of the soul within because it is incapable of being sufficiently educated. The distinction between a lower animal beast and a higher animal man lies in the capacity of this introspection of the soul within. A man devoid of this power of introspection is no better than a beast. This introspection, is however easily attained by the service of Godhead. So Mr. Churchill's Humane World implies that we must go "Back to Godhead"

Mr. BERNARD SHAW'S WISHFUL DESIRE

Mr. Bernard shaw has congratulated Mahatma Gandhi on the occasion of the latter's 76th birthday in the following words:—"I can only wish this were Mr. Gandhi's 35th birthday instead of his 76th". We heartily join with Mr. Shaw in his attempt to subtract 41 years from the

present age of Mahatma Gandhi. Everyone tries to subtract at least some years from his calculated age and this attempt of increasing duration of life within the mind is quite natural for an ordinary cult of man. The psychology of such artificial way of increasing life's duration

is that everyone of us does not wish to die. But death is so cruel that it does not respect our wishful desire. It comes when it must and any amount of our worldly acquisition cannot protect us from the cruel hands of death. Mr. Shaw or or Mahatma Gandhi both are distinguished thinkers and lead the world in respect of many things. There are other greatmen and scientists who are equally respected leaders of thought in the world but none of them has ever tried to solve the question of death which none of us, beginning from Mr. Shaw to the man in the street, desires. The leaders of nations have however opened many factories for manufacturing weapons for the art of killing but none has opened a factory to manufacture weapons for protecting man from the cruel hands of death, although our wishful desire is always for not to die.

A layman may ask why the leaders of the world have set aside such a big problem and are engaged in the temporary arrangement of *dal bhat* which are lavishly produced by nature's own way but extremely mismanaged in distribution by the leaders of men. While the *dal bhat* problem is solved by nature's own production, the leaders of men may pause for a

while and can see their way if the big question of death can be solved. There is a suggestion, however, in the Bhagawat Geeta which solved the death question without wishful desire to live by subtracting ages. The suggestion is this (8/16)

आब्रह्मभुवनाल्लोकाः पुनरावर्त्तिनोऽर्जुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥

'Oh son of Kunti ! The world (planets) up to the Brahmaloaka, are all destructible but one who attains to Me, has no more to take his birth.'

The Kingdom of God is non-destructible and one who enters there does not come back to this region of death. This verdict is confirmed by all the scriptures of the world. If there is at all any such abode where death does not take place—why the leaders of nations should cling to the earth of the land of their birth where death is inevitable ? They should now combine and make research if there is at all such a place. We wish that in their ripe old-age, Mr. Shaw and Mahatma Gandhi will make combined effort to educate men to learn how to go-back to home, back to Godhead.

SPONTANEOUS LOVE OF GODHEAD.

"*Bhakti*" means spontaneous loving service. When a servant renders service to his master in consideration of monetary exchange, it is no loving service neither this hired service can come within the category of "*Bhakti*". When a friend renders service to a fellow friend in consideration of obligation or in expectation of reward or as a matter of gratitude, it is no longer spontaneous loving service and therefore cannot be called "*Bhakti*". When a father loves his son in expectation of future reward or self satisfaction or a son loves his father in consideration of gain or gratitude, it is no longer a spontaneous loving service and it is out of the operation of "*Bhakti*". Similarly when a wife loves her husband with a

view to the inflated pocket of the husband or a husband loves the skin and complexion of his wife or in consideration of duty towards each other, it is no longer a spontaneous loving service. During our stay in the material world we have to maintain a relation between a material thing and its owner; between a master and a servant; between a friend and a friend between a father or a mother and a child or between a husband and a wife or such similar extended relation between man to man, man to beast or man to nature and none of these categories of different relations can be termed as "*Bhakti*". No relation within this mundane affair is possible without a motive behind it and even though

apparently we may meet some relativities without any motive behind them, by deep analysis it will be possible to see behind them some sort of motive, may be in a lower or higher degree. As such "*Bhakti*" or spontaneous loving service can not be applied to any object within the world of three dimension but it is a thing which is absolute monopoly of the Personality of Godhead.

When there is a question of service, there is automatically the acceptance of one who is served and also a servant. The Master or the Almighty Godhead being omnipresent, His service or his servants are also omnipresent and as such "*Bhakti*" is also omnipresent. Omnipresent as the Personality of Godhead is "*Bhakti*" is a term which is transcendental to all mundane ideas of service with its ineffectiveness or ineffectiveness. The service of the mundane world has its selfishness, insufficiency, and ineffectiveness but "*Bhakti*" is completely different from all such mundane ideas. "*Bhakti*" is self-sufficient eternal and independent. Nothing is helpful for attainment of "*Bhakti*" and nothing is determinative for discharge of "*Bhakti*". She is herself the means and herself the end, in her pure state.

This "*Bhakti*" which is applicable to Godhead only is unalloyed devotion without any desire for reward. Service of Godhead with a view to gain something is not unalloyed "*Bhakti*". It is quite possible that the devotee while within the modes of material nature, will as a matter of course, perform his services to Godhead with some form or other desire. These desires are divided into the modes of darkness, passion and goodness. Service of Godhead, with a desire of envy, pride, enmity, anger etc. which are the products of differentiation, is alloyed "*Bhakti*" in the mode of darkness. The example of such mixture of "*Bhakti*" in the mode of darkness, is set by those who offer prayer to Godhead for the annihilation of their enemies. Godhead need not be prayed specifically for the annihilation of one's enemies, for even though there is no prayer for such specific purpose, Godhead is always with his pure devotee to protect him from

the hands of the enemies. The Personality of Godhead declares most emphatically in the Bhagwat Geeta that His devotee is never vanquished in all circumstances. Admixture of "*Bhakti*" in the modes of passion is evident when one renders service to Godhead with a view to accumulate wealth, fame and name which are the products of the modes of passion. And an admixture of "*Bhakti*" in the modes of goodness is found when one renders service to Godhead as a matter of duty towards the Supreme. But pure "*Bhakti*" is transcendental to all such material modes of goodness, passion or darkness. This "*Bhakti*" is a spontaneous response to a call of transcendental service. A tinged apparent spontaneous love is visible amongst the younger section of man and woman. A young man as soon as meets a young woman, spontaneously desires from his heart to associate with the young woman and in the same way the young woman's heart also desires the association of the young man with equal promptness and inclination. Apart from the genuineness of this lusty desires of the young man and the young woman, as set forth above, the promptness, natural inclination and the mode of spontaneity when awakened for the transcendental service of Godhead without personal gain whatsoever — are but genuine signs of love of Godhead, which springs up from pure spiritual plane as opposed to mental or physical actions. "*Bhakti*" when devoid of all mental and physical actions, is called unalloyed. She is unalloyed in the sense that she has not the slightest tinge of the modes of goodness, passion or darkness as these modes are limited within the spheres of mental and physical plane. Such unalloyed devotion free from the tinges of all designations of mental and physical plane, when engaged in the transcendental service of Sree Krishna the Personality of Godhead with a view to satisfy His senses only, is called pure "*Bhakti*". According to Kaviraj Goswami, the author of Chaitanya Charitamrita, the symptoms of unalloyed devotion are as follows. There can be no desire except a determination to make progress

in (transeendental realisation of) the devotion of Godhead. There is no other worship than that of the Personality of Godhead neither there is any desire to worship the Impersonal feature of Godhead such as "Brahman" or "Paramatma". There can be no tendency for knowing for the sake of knowledge nor for working for the sake of fruitive results. Freed from all these, when one tries to take no more than what he requires for the sake of livelihood and for the culture of transcendental service of Godhead with heart and soul—it is called pure unalloyed devotion "*Bhakti*".

Such pure "*Bhakti*" is undying and ever increasing as opposed to material dying lust. Material lust which wrongly passes as love is satiable and dying.

We have examples of thousand and one cases of divorce of so called love-affairs after the satiation of physical lust, but spiritual love of Godhead is never satiated. On the contrary, such unalloyed love of Godhead, increases the spiritual propensity without a pause for a moment. These are some of the acid tests of spiritual love of Godhead and a devotee must be always on his guard against an undue analogy of material lust and spiritual love. There is a gulf of difference between the two.

By attainment of this transcendental love of Godhead, one becomes perfect immortal and satisfied of all material hankerings. Perfection, satisfaction or immortality are never achieved by a method which is itself imperfect, mortal and insufficient. There can not be any experiment with the Absolute Truth. The Absolute Truth has to be attained first by the Absolute method and then only absolute perfection immortality and satisfaction are attained. Vivid example of such completeness is Dhruba Moharaj. He began his penance with the purpose of material gain but at the end of penance and meditation when he met the Absolute Personality of Godhead, he saw himself completely satisfied of all his material hankerings. When the Personality of Godhead wanted to reward him

with whatever he might desire, he declined to have any thing as he thought that there was nothing valuable than the Personality of Godhead's presence before him which was never to be attained even by severest penances of many many ages. He felt himself to have got the most valuable jewel while he was searching after an insignificant stone. So by the attainment of the Absolute Truth, no one desires for anything but the Absolute only. The Absolute method for attaining such stage is to rouse the latent spontaneous love of Godhead, known as loving service "*Bhakti*" which is also Absolute.

By attainment of "*Bhakti*" or loving service of Godhead, the devotee—

- (1) Does not wish for any other engagement.
- (2) Does not fear from anything.
- (3) Does not envy any object.
- (4) Does not enjoy sensually.
- (5) Does not endeavour for anything mundane.

A pure devotee or transcendental servitor of the Personality of Godhead having rejected himself completely under the direction of Godhead, has no other engagement whatsoever. Therefore his attainments, gain or loss are never to be considered as the results of his own works but they are all the awards of the Personality of Godhead. It is not to be considered that only he who works most diligently for his own benefit, enjoys all pleasures in this world and the devotee as he simply engages himself in the transcendental service of Godhead—suffers from all sorts of material wants. The devotee having fully engaged himself in the service of Godhead, naturally thinks of Him in every moment of his life and whatever he does for the maintenance of the body and soul together are always done with a view to the transcendental service. Godhead rewards such sincere devotees sufficiently even materially and protects His devotee from all encounters. Such is the mission of the Personality of Godhead in the Bhagbat Gita (9-22).

Ananya chintayanto mam jo jana paryupasate.

*Tesam nityavijuktanam jogakshemam bahami
aham.*

The personality of Godhead takes pleasure in maintaining and subsidizing His devotees as an ordinary man takes pleasure in maintaining his family even at a personal sacrifice. It is not that the pure devotee wants anything from the Personality of Godhead but the Personality of Godhead Himself out of His own accord looks after the necessities of His pure devotee and protects everything belonging to such devotee. Outwardly it may seem that the activities of a pure devotee is similar to the activities of an ordinary man but there is a gulf of difference between the two class of activities. The devotee's activities are performed automatically being inspired by the Personality of Godhead while the activities of an ordinary man is done dictated by centralised or extended personal aims. The special benefit of the devotee is that his gains for such inspired activities are all but the Grace of the Almighty Godhead but the gains of an ordinary worker, however great, are the results of his own activities. Grace of Godhead is a source of permanent and transcendental pleasure and gains by personal endeavours are temporary transient and reactionary in the modes of nature. The former is liberation while the later is bondage. The devotee by the Grace of Godhead approaches nearer to the kingdom of Godhead and ordinary worker in due course glides down again in the field of material activities bound up by the modes of Nature. The Personality of Godhead although remains neutral and silent in respect of all activities of conditioned soul, He derives pleasure in rewarding His devotees in these activities of unalloyed transcendental service for the Personality of Godhead. In this respect there is no offence on the part of the devotee because he does not want anything for his own benefit but it is the Personality of Godhead who takes pleasure in rewarding the devotee.

A pure devotee is not afraid of anything. In all circumstances he keeps himself fit and steady. According to Sreemad Bhagbat fear of a conditioned soul is due to his intimate association with the material nature the external separated

energy of the Personality of Godhead. The conditioned soul thinks always perversely due to his forgetfulness of Godhead, and therefore there is always an anxiety as to what is going to happen next moment. But the devotee is always fearless because he knows well that nothing can happen without the sanction of Godhead directly or indirectly and as such everything that comes from Him is considered by the devotee as His grace. Even in the most reverse position he (the devotee) stands without any fear and accepts all odds as His blessings in different forms. Pralhad Moharaj was put to many such odds even by his father Hiranya Kasipu but Pralhadmoharaj stood all such tests with firmness and without fear. The devotees who are always absorbed in the service of Narayana the Lord is never afraid of anything whatsoever. He looks equally on both the hell and the heaven.

A pure devotee has no object to envy. In the Bhagwat Gita it is stated that prior to ones attaining the plane of devotional service, one has to make himself indentedified with the quality of Brahman the Supreme, when such liberated soul becomes ever cheerful. He has at that time nothing to lament for neither anything to envy.

*Brahmabhuta Prasanna atma na sochati na
kankshati :*

*Sama Sarbesu bhutesu mad bhakti lavate
param.*

(Geeta 18/54)

*Na prahinshyat priyam prapya nodbijet prapya
chapriyam.*

*Sthirabuddhi assammudha Brahmavid Brahmani
sthitah.*

(Geeta 5/19)

*Jam hi na byathaeneta purusham Purusarsava
Samadukham sukham dheera sa amritatataya
Kalpate.*

(Geeta 2/15)

(To be continued).

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By

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Buddhiyoga, message of Godhead, etc. etc.

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*"We have to defeat tyranny in the realm of thought, and create
a will for world peace"*

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"Godhead is Light > Nescience is darkness. Where there is Godhead there is no Nescience."



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By Mr. ADHAY CHARAN DE

VOLUME 1

FEBRUARY, 1952.

PART VIII

Solution of Present Crisisses By Bhagwat Geeta

THE pernicious tendency of modern civilization has risingly produced a population of the demoniac principles-technically known in the Bhagwat Geeta as the Ashuras. There are two classes of people all over the world namely the Suras and the Ashuras. The good, intelligent and the faithfull men are the Suras and Ashuras are just the opposite. They are proud, puffed-up with vanity of so called education and wealth, egocentric, foolishly active and void of knowledge to discriminate between good and bad. They do not believe in the existence of a Supreme Authority over the creation of the universe and on the bass of such poor fund of knowledge, such Ashuras engage themselves in violent activities for the destruction of the world.

The criseses that we are now confronted with, are all man made creations. It is mistake to adduce the responsibility of

such undesired criseses to Almighty God. He does not create any one's action good or bad nor does He induce any such entity to enjoy the results of such actions.

The material Nature works under His direction and She (the material Nature) is always very very unkind to the class of people who are Ashuras. Some of the modern politician's accusation, of Nature being unkind, is groundless; because She (Nature) always acts like the police for punishment of the Ashuras (Bhagwat Geeta Chap. 7-14 (Sloka). That is the symbolic representation by the fighting mood of Mohi-sasura with Bhagwati Durga. She shall always mercilessly chastise the Ashuras with Her trident to inflict on him three-fold material miseries pertaining to the body and mind (Adhyatmik), in relation with other living being (Adhibhoutik) and in relation with the dominating influences of Gods (Adhidaibik). The Ashuras can-

not avoid such all round attack by Nature because She is as powerful as the Almighty God. She has, however, nothing to interfere with the activities of the Suras who are surrendered souls to co-operate with the plan of God.

The plan of God is laid down by God Himself in the teachings of Bhagwat Geeta. The primary principles of such plan is to distinguish first between *spirit and matter*. We have heard so many times, the Pacifists speaking of spiritualism as the basis of world peace and we think it is our duty to say something of spiritualism as we find it in the Bhagwat Geeta.

Shree Krishna the Author of the great Indian philosophy Bhagwat Geeta, Has elaborately discussed materialism vis-a-vis spiritualism. From Him we can learn that material Nature of which we are now apparently made of, is different from the spiritual Nature of which we are actually the parts and parcels. He has stressed most vehemently in the beginning of the Bhagwat Geeta that the living entity is eternal and does not annihilate on the annihilation of the outward covering of gross body and subtle mind.

To understand this we must know it well that the material Nature is conducted under three modes viz. material goodness,

material passion, and material ignorance. Matter being completely different from Spirit, it will be a mistake on our part *to accept material goodness as substitute for spiritualism*. The three modes of material Nature as mentioned above work sometime jointly and sometimes separately.

Prevalence of material goodness is congenial to temporary peaceful atmosphere but we must know it for certain that this sort of material goodness is sure to be disturbed by the other two baser modes. The example of the playing children may be given here. The children while playing together sometimes quarrel with one another and fight. But after fighting for sometime when they become tired of such fighting mood, they declare some sort of peace with one another and promise emphatically that thence forward they shall play with peace and amity and shall cease to hurt another.

We may tell the Pacifist of the world that the peaceful atmosphere for which they are now so much anxious, cannot be achieved by the dual process of fighting and peace making attempt of the children.

Even the goodness of a saintly characterized man should not be misunderstood as spiritualism.

.....To be continued.

A Spiritual Study of Greed.

THE Black-marketeers who have been recently raided in large scale by the police in Bihar, are almost in all cases rich merchants, millionaires, landlords &c. It would not have been possible for them to hoard such huge quantity of clothes and foodgrains if they would not have possessed extra wealth to do the mischief. These people were not needy men but they amassed money and hoarded commodities out of a passion for accumulating wealth not only for their personal enjoyment but also for the enjoyment of their future generation. Such diseased persons who do not know the highest value of human life, but simply go on amassing money unnecessarily and immorally for the simple reason of sense gratification are described in the Bhagwat Geeta (Chap. 16 Sl. 6-20) as Ashuras or the demons or the opposite numbers of the Gods. The Ashura is generally faithless and unbeliever in the existence of the Supreme Personality of Godhead. He is led to think like that, otherwise he could not act so irresponsibly. His main principle of life is to satisfy the material senses coupled with undue pride and vanity of possessing more. It is unknown to him that his mind is the controlling agent of his material senses. Above his mind there is intelligence and above his intelligence there is his living spirit known as the soul. He amasses money for enjoying it in the estimation of sense gratification but not

for the benefit of the soul. He does this business till the end of creation and makes arrangement by legalised documents how his future generations who may come to his home to enjoy the amassed wealth. His only business is to see how much bank balance he possessed yesterday and how it has increased to-day. He thinks of annihilating one enemy to-day and others to-morrow and tries to pose himself as one of the dominating Gods as if he has had attained to all perfection of life through the medium of money. But such Ashura is always bound up by the laws of Nature which he does not know. Simply for the sake of sense enjoyment which is permanently transient and bereaving, he amasses money by all sorts of means influenced by a disposition of passion anger and lust. It is stated in the Bhagwat Geeta that such class of Ashuras who are the lowest of the human being because they are not only mean but also envious to other fellow beings, are forced to take birth in the lower grades of life after life still they are completely forgetful of the very existence of the Supreme Personality of Godhead. This forgetfulness of the relation with Godhead is the standard life of the animals and that is the highest punishment that can be inflicted by Nature on a living being.

So the Ashura, although apparently he seems to be fortunate enough by possession

of much material wealth, is actually most unfortunate creature. Wealth is considered to be Laxhmi the Mother of opulence or the Internal Energy of Godhead. As such Mother Laxhmi is Eternal Consort of Narayana (Father of all Nara or the 'living entity') the Personality of Godhead. Therefore wherever there is Narayana surely there is His Eternal Consort Laxhmi. But where there is no realisation of Narayana, the apparent existence of Laxhmi is the false representation of Her existence—just like Sita (Who is Laxhmi Herself) was falsely in possession of Ravana. Ravana who is an ideal Ashura wanted to possess Sita by cheating Shree Rama. The result was that Ravana was vanquished with all his paraphernalia. It should be noted therefore that the ultimate destiny of the Ashura is just like that of Ravana.

The descendants of Ravana in the present age may take lessons from the fate of their celebrated forefather that they must not try to possess wealth or captivate Laxhmi simply by cheating Her Lord the Narayana or the Supreme Personality of Godhead. If they want to have money from Laxhmi and bestowed with Her favour, they must keep in contact with Narayana the LORD of Universe. We shall discuss in a separate article how such contact with Narayana can be made possible.

Laxhmi the Eternal Consort of Narayana is always engaged in the service of Her Lord. She can not be detached from such eternal service and if the Ashura like his forefather Ravana try to snatch Laxhmi from the service of Narayana surely the

Ashura shall meet with the same fate as Ravana met with.

Forgetfulness of Narayana the Godhead and possession of wealth of Laxhmi goes ill together. The Ashura however imagines that Laxhmi having been in his possession the Lord of Laxhmi, Narayana has become poverty stricken. He does not know that neither Laxhmi can be dispossessed of Narayana nor the latter can be made poverty stricken. The Ashura therefore in the course of his sense gratifying process exhibits a disposition of kindness by distributing a fraction of his ill-gotten wealth for the benefit of the so-called poverty-stricken Narayana (Daridra Narayana). Such conceptions are manufactured in the rabid brain of the Ashura.

Narayana
Narayana is the singular Origin of all nara. Nara means living entity and 'Ayana' means the 'repose'. In the Bhagwat Geeta we can get the information that all living entities irrespective of their source of birth or species, are all born of the Almighty Father Sree Krishna who is non-different from Narayana. He is the begetting Father and the material Nature is the material source of their birth. The Supreme Godhead being the Father of all living being, every one has got birth right share in the property of Godhead according to His plan. Such plan is not direct design of the Almighty Father but it is influenced by the living entities according to their mode of nature which they confront in the relative world. The Ashuras do not know this plan of God nor do they believe in it.

Most respectful wishes - wanted to see this
I long to bring to your Mayal Sarani
Janice Sealson

The Godhead as Father of all living entities, is equal to everyone. He does not design anyone's activity subjectively or objectively neither does He create anyone's factual results. The actions and their results are all out-come of the mode of Nature of a particular living entity, as it has imbibed by its association with different modes of nature. That is the instruction we get from Bhagwat Geeta.

The black-marketeers are, therefore, not influenced by any design of Godhead but they have become so by dint of their association with the modes of passion and ignorance. Unrestricted banking after wealth is the result of the mode of passion for unatiated enjoyment and madness after this sort of business, is the result of the mode of ignorance. They are due to lack of cultivating the mode of goodness which alone can endow them with a sense of proper vision and knowledge of life.

State can not check or banish out the black-marketing process simply by police action, personal appeal or by legislative conventions. The mode of ignorance and passion have pervaded the whole atmosphere. The mode of goodness has altogether been banished from the religious-social life of the present generation. Attempt was made by leaders of men to revive the mode of goodness of the general populace but for want of proper handling the desired result was not obtained.

It is not necessary or expected that everyone of the members of the general public will be able to develop this mode of goodness. But if there were only fifty heads all over the world who might have imbibed and practised in the mode of goodness the whole atmosphere of the world would have changed at once. One moon is sufficient to illuminate the whole firmament but millions of stars cannot even remove the darkness of night.

Order is the basis of
 In order to save the world from a greater catastrophe which seems to be impending, some of the big heads of every state of the world must now combine to implement in their characters the mode of goodness. When they are so, general public will try to follow their footprints even if members of the general public themselves cannot imbibe such nature.

It is necessary, therefore, that an association of really sincere gentlemen who may be turned to be devotees or so, should now be formed with a view to end the animal type of civilization. The civilization which has no other end in view than to solve the necessities of the body and mind only, is surely doomed to meet such calamities as are daily happening in the present age. The ignorant population whose basic principle of life is animality only cannot but eat one another's flesh by such novel method as black-marketing or similliar such sinister habits.

State Can not check or banish out the Black Marketing Process simply by Police action, Personal appeal or by legislative
ll

There is clear cut ways and means, as to how one can achieve, the quality of goodness, stated in the Bhagwat Geeta. One has to imbibe the characteristic goodness of habits in respect of bodily and mental activities, controlling the movements of speech, mind, belly, generating organ, anger and tongue. For any sincere gentleman, the whole course of achieving success in the above mentioned endeavours does not take a period more than a year only. Above all, controlling the habits of the tongue is the most important item. And who has control over the tongue is systematically able to control over all other senses. The socio-political leaders must be those who have passed the above course of controlling system.

Sometimes leaders of superior capacity exhibit such controlling system without any systematic training. For want of systematic training one has to take about thirty to forty years to become a regular controller of the senses. One should therefore take up the standard process of attaining such success prescribed by the authority. According to the Bhagwat Geeta the 'Mahatmas' are all imbued with all godly qualities and as such the Mahatmas are invariably devotees of the personality of Godhead. Such Mahatmas undoubtedly know it perfectly well that the Personality of Godhead Shree Krishna is the Primal Cause of everything. So to become a Mahatma is to learn the art of understanding the personality of Godhead. To be continued.....

Theosophy Concluded

THE summary of a lecture delivered at the opening session of the Fifty-Six Annual convention of the Theosophical Society in America, held on July 25th, 1943 was handed over to me by a well wisher friend in pamphlet under the heading of "The Theosophist as the Ideal Citizen in War and in Peace." By perusal of the pamphlet we could gather the following points which lead to the ideals and philosophy of the Vaishnavas.

The Theosophist believes in a Personalised Consciousness or a Directing Will behind the operation of the universal activity. This conclusion is quite logical as we can see in every field of our activi-

ties. We can observe that nothing in the world is possible to perform without a directing Will. Matter has no power to move without a touch of Free directing will and as such it is quite natural to think that the whole material nature, however big and consummative, is directed from behind, by a great Will which is termed differently by different speculationists.

But the Vaishnavas or the devotees of the Absolute Personality of Godhead, not only believe in a Personalised Consciousness in the process of the direction of the universal activities but also they actually accept Sree Krishna as the Absolute Person who is the root of all causes and all

effects.

In this connection if we refer to such authentic literature as Bhagwat Geeta, Brahmasamheeta etc., they may help us in approaching nearer to the Personalised Consciousness of the Absolute Personality of Godhead. The first stanza of the Fifth Chapter in Brahmasamheeta, affirms very emphatically that Lord Sree Krishna Who is known as Govinda is the Supreme Godhead. He has an eternal blissful spiritual body. He is the Origin of all and He has no other origin as He is the Prime cause of all causes.

His Divine Grace Sri Srimad Bhakti Siddhanta Saraswati Goswami Prabhupada explains this stanza as follows :—

"Krishna is the exalted Supreme entity having His eternal name, eternal form, eternal attribution and eternal pastimes. The very name Krishna implies His love-attracting designation, expressing by His eternal nomenclature the Acme of entity. His eternal beautiful heavenly blue-tinged body glowing with intensity of ever existing Knowledge has a flute in both hands. As His inconceivable spiritual energy is all extending, still He maintains His all charming medium size by His qualifying spiritual instrumentals. His all accommodating supreme subjectivity is nicely manifested in His eternal Form. The concentrated all-time presence, uncovered knowledge and inebriating felicity have their beauty in Him. The mundane manifestive Portion of His Own Self is known as all-pervading Paramatma, Iswara (Superior Lord) or Vishnu (All-fostering). Hence it is evident that Krishna is Sole Supreme

Godhead. His unrivalled or unique spiritual body of super-excellent charm is eternally unveiled with innumerable spiritual instrumentals (senses) and unreckonable attributes keeping their signifying location properly, adjusting at the same time by His inconceivable conciliative powers. This beautiful spiritual Figure is identical with Krishna and the Spiritual Entity of Krishna is identical with His own Figure."

"The very intensity blended entity of eternal presence of felicitious cognition is the charming targetted holding or transcendental Icon. It follows that the conception of the in-distinguishable formless magnitude (Brahman) which is an indolent, lax, presentment of cognitive bliss, is merely a penumbra of intensity blended glow of the three concomitants viz., the blissful, the substantive and the cognitive. This transcendental manifestive Icon of Krishna in His original face is primordial back-ground of manifold infinite Brahman and of the all pervasive Over-soul Krishna as truly visioned in His variegated pastimes, such as Owner of transcendental cows, Chief of cowherds, consort of milk maids, Ruler of the terrestrial Abode Goloka and Object of worship by transcendental residents of Goloka beauties, is Govinda. He is the root cause of all causes who are the predominating and predominated agents of the Universe. The glance of His projected fractional portion in the Sacred Originating water viz., the Personal Over-soul or Paramatma, gives rise to a secondary potency—nature who creates the mundane universe. This Over-soul's intermediate energy brings forth the

individual souls analogously to the emanated rays of the sun."

The glance of His projected fractional portion as referred to above is confirmed in the 10th sloka of the ninth chapter of Bhagwat Geeta. The Personality of Godhead says "Material Nature (Prakriti) under my surveillance, gives birth to everything moving or fixed (animate or inanimate) and by this process, O son of Kunti: the universe evolves."

This glance, superintendence or surveillance, as we may prefer to call it by the Supreme Personality of Godhead is just like the superintendency of an executive head of a government who does everything as directing will but still one does not see him in every sphere of the governmental activities. Without him nothing can be done but on the face of the activity he seems to be absent as the performance is completed by another agent. Such is the relation of the Material Nature with the Absolute Personality of Godhead.

The Material Nature is called the 'Mother Brahman' i.e., She is impregnated with the seeds of creation by the Absolute Personality of Godhead as confirmed in the Bhagwat Geeta in the 14th chapter.

Sree Krishna says there "That the Material Nature which is called also 'Mahat Brahma' is my womb; therein I place the seeds or germs of creation from which comes the birth of all entities, O the son of Bharata"

Under such Personalised Consciousness as the Theosophist believes in, it is natural to conclude that there is a great plan for the created universe.

The Vaisnavas accepts this plan in a very simple way. The Supreme Personality of Godhead being the Absolute Enjoyer and Creator of everything, that be, the plan is so made that everything in the creation is meant for the sense gratification of the Supreme Being. Any one that creates disturbance in this great Plan of the Supreme Being, is considered by the Vaisnava as Aparadhi or Offender and there he concludes quite naturally that when an entity or Jiva soul forgets his ownself as the eternal servitor of the Supreme Being for adjustment of the Great Plan and considers himself as an enjoyer, he is at once caught hold of by the external potency of the Supreme Being which is termed as Maya, and begins his existence in the material Nature forgetting his real nature of Spirit. He drags on a conditional life under the modes of Nature, thereafter.

This great Plan is explained in the Bhagwat Geeta in two ultimate slokas i.e., the 63th and the 65th slokas of the 18th Chapter which conclude the teachings of Bhagwat Geeta. The Personality of Godhead Sree Krishna says there that everyone should offer himself as the eternal transcendental servitor or devotee of Sree Krishna with heart and soul. He should not be like the "Karmayogi" "Jnanyogi" or "Dhyanyogi" but should be "Bhaktayogi" pure and simple and in every sphere of his activity, he should only serve the purpose of the Supreme Personality of Godhead according to His Great Plan under the guidance of Him or His bonafide representative. This will gradually lead

one to position of eternal servitude of the Eternal Person and this advice was imparted to Sree Arjuna because he was Sree Krishna's most bosom and dear friend.

Within this plan of action Arjuna was also advised to give up all other engagements and simply to follow the Personality of Godhead. In the beginning of the lessons of Geeta the Personality of Godhead explained to Arjuna as many different engagements as the duties of a renouncer, of a Sanyasin, of a Yogi, or a Jnanees, of a Karmee etc., and now he orders straightly to give all these engagements up and directly follow the wishes of the Personality of Godhead. In that way He assured Arjuna to protect him from all vices that may accrue for not having attempted to do all other duties and for that reason he has had to lament for nothing. By the performances of transcendental loving service unto the Personality of Godhead, the pure spiritual nature of every one and all becomes manifest. The performances of all so called duties in this mundane world such as performances of religious duties, worldly duties, purificatory duties for higher state of life, acquisition of knowledge, meditation for controlling the senses and the mind, etc., are performed in order to rise from the conditional life of bodily and mental existence and in order to attain to the spiritual existence plain and simple; but when one transcends all such conditional state of life and rises high by the spiritual attraction of the All-blissful, Eternal Form of Sree Krishna, he has nothing to do and nothing to perform.

All activities of the material existence are targetted to some sort of ideal or plan. "The universe is never at any moment the result of a mere "fortuitous concourse of atoms", but on the other hand the result of the operations of Directing Will." From this follows the logical conclusion that the Will operates according to a plan; In brief, a believer in Theosophy accepts as a fact, that "in and through all things, a Directing Will is at work, with a plan of Action from moment to moment towards a predominated end." That is the version of the Theosophist in a different way as the Visnavite works. The predominated end is to serve the purpose of the Predominator Absolute.

In other words all our activities are targetted either to the end of some bodily purpose, or some mental purpose or some spiritual purpose. Activities to the end of some bodily and mental purposes have practically no permanent value having regard to the very end being transient and temporary and are therefore classified under two heads namely good or bad. But the activities towards spiritual end is called transcendental to all good and all bad purposes and as such activities may be divided into three departments for permanent and eternal existence. These three departments may be termed as attachment towards impersonal spiritual existence as opposed to variegated material existence, attachment to the Allpervasive Godhead or localised aspect of Paramatma the Super-soul or attachment to the Predominator Personality of Godhead in His All-

blissful, Eternal and All-attractive Form. If we analyse all our activities in this world they can be grouped together under either of the above different headings, namely mundane or transcendental, temporary or permanent and all such activities attain some sort of atmosphere according to the plan or ideal of the performer. They are differently named under different headings and different plan but such activities as are targetted towards the transcendental sense gratification of the Predominator, Personality of Godhead Sree Krishna, are termed as unalloyed devotion. Such activities are devotional activities and they should never be misconceived as ordinary activities under the headings of bodily or mental plan of actions. These activities or the devotional activities are real activities towards the end of the Great Plan and they never disturb the adjustment of the Great Plan whereas all other activities may it be good or bad, are simply disturbing to the Great Plan of the Predominator and they should therefore be given up by one who desires to work according to the Plan.

In the ninth chapter (24th Sloka) the Personality of Godhead declares most emphatically that "I am the Enjoyer and Lord also of all sacrifices, but men do not know Me in truth and therefore they suffer."

Whenever any activity is performed which does not satisfy the transcendental senses of the Personality of Godhead or does not adjust the Great Plan of action is called a sin. When Sree Krishna wanted Moharaj Judhishtir to tell a straight lie to Dronacharya, Moharaj Judhishtir first

declined to tell such a lie and then he told the truth in a round about way which apparently seemed to the ordinary men to be untruth in a round about way. But Moharaj Judhishtir himself told the truth as far as practicable. But the afterresult was that Judhishtir had to visit hell for the reason that he decline to tell a lie according to the Plan of Sree Krishna. Ordinary men understood that Judhishtir was compelled to visit hell because he told lie in a roundabout way, but savants could understand that he had to visit hell for the reason that he did decline to tell lie according to the order of Sree Krishna. The import of the story is that telling lie or telling truth does not matter if it can reconcile with the Predominated End. In ordinary life also we can judge a means by the result of its end. End justifies the means. If the end is to satisfy the Great Plan of the Predominator Absolute Personality of Godhead, it does not matter whether the means are right or wrong according to the poor judgment of imperfect judges. The Absolute Personality of Godhead being the Supreme Enjoyer He must be satisfied by all means that is the Great Plan according to the philosophy of the Vaisnavites.

Empiric Theosophist gives this Great Plan of the Absolute Person different names such as "the Plan of God, which is Evolution" the "Archetypal World" a "Power, not ourselves," which makes for righteousness" and the Theosophist will argue "that in and through all things, from an electoon to a star, from an amoeba to an angel, there is a pattern" and one who

has discovered this pattern is called a Theosophist.

The Vaisnavite believes in the "Plan of God, which is Evolution" but not in the way as the Theosophist accepts. The Theosophist believes that "all things are moving to an ordered end, just a lotus root buried in mud, will in the process of its ordered growth, inevitably produce the beautiful flower". But the Vaisnavite will apply more reason to it than any other philosopher, and he will say that the process of ordered growth is also conditional. The seed or root of a lotus may be buried in mud but still the growth will be checked if proper help is not available from Nature or Prakriti. The condition is offered by the nature that makes the flower to grow or die in the bud. The Evolution is not steady from one stage to another but the same is also depended on the modes of the Material Nature and according to one's modes of work. It should not be therefore concluded that once a Jiva-soul or spirit is embodied in a human form, he is no more changed to a tiger or an angel but according to the Vaisnavites the Evolution is so flexible that an Angel can become a tiger or a tiger can become an Angel at any moment according to the works of free will helped by the modes of Nature.

Every individual soul being part and parcel of the Super-soul has independence subordinate to the Absolute independence of the Predominator and this independence is never hampered by the Predominating independence of the Absolute Person. He is full in Himself and His independence is

never conditional to the independence of the Jiva soul. According to Archetypal Plan the Vaisnavite believes that Man is made according to the Model of God Himself and therefore man is considered the highest being in the process of Evolution and he is actually so, as we can judge by the favourable circumstances.

A man's height, his beauty in respect of colour and form, his intelligence and strength, his power of endurance and above all his psychic development clearly indicate that he is highest of all created beings. And for this the Vaisnavite affirms that embodiment of a Jiva soul as human being as the most coveted, rare form of life which is helpful for the spiritual salvation of the embodied and therefore the Vaisnavite concludes that this human form of life is much more important than the life of an angel and what to speak of other in lower animals.

But unfortunately very few men realise this importance of human life and most of them prefer to enjoy life to their best capacity under conditions offered by the Material nature. When a man realises that his human form of life has been awarded to him after crores and crores of births and deaths through many many species of embodiment by the process of Evolution and recognises "a Power, not ourselves, which makes for righteousness" and as such distinguishes the same with another power which makes for righteousness indirectly, then he tries to rise up to the unconditional complete free life and activity in the kingdom of Godhead and for this purpose he engages his life, money,

When a man is embodied, he is a Jiva-soul.

intelligence and words for attainment of the highest form of spiritual existence.

In the above process of Self-realisation the Vaisnavite like the Theosophist not only realises that he is also in some measure the Good, the True and the Beautiful but also he constantly remembers that quantitatively his goodness, truthfulness and beauty are never comparable with those of the Predominator. As the Egyptian philosophers put it, "The Principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception"; so the Vaisnavite also realises the same Principle both qualitatively and quantitatively. Qualitatively he makes no difference with the great Predominator but quantitatively he always maintains a difference between the Predominator and the Predominated.

Thus the Vaisnavite not only recognises "a Power not ourselves, which makes for righteousness" but also recognises the same in an indirect way and gives these different names such as Jogamaya and Mohamaya and the Jiva-souls who are under the control of either of the above Power or Energies, are called the Marginal Power. And above all these three Powers, puts the Powerful or the Predominator as the Absolute Personality of Godhead. The Philosophy of Kshetra and Kshetrajna as discussed in the Bhagwat Geeta is based on these three powers and above them the All-powerful Personality of God-

head Sree Krishna. Our essay on *Godhead and His potentialities* published in this leaflet tries to explain this subject more elaborately. The conclusion may be drawn like this that Godhead is the Whole thing and All-Powerful and the Powers may be grossly divided into three headings which are as above. The Vaisnavite like the Theosophist, believes himself as an unit in the same Whole under the sub-heading Marginal-Power.

The Theosophist's delight in the feeling of a brotherhood of all living entities, is the Vaisnavite's highest plane of Vaisnavism calls the stage of Mohabhagabat; but the process of realising that highest form of universal Brotherhood by the Vaisnavite is different from that of the Theosophist.

The Theosophist's ideal of universal brotherhood is without a Central relationship where as the Vaisnavite's universal brotherhood is based on with a Central relation. The Theosophist puts his ideal of universal brotherhood as follows:—

"But to be brother to all that lives means to the Theosophist a responsibility to all that lives. Since the Theosophist is a human being his responsibility is towards all other beings like himself. The concept of a Universal Brotherhood of all Mankind passes from being a mere intellectual ideal into over present, ever driving Reality.

.....To be continued in next issue.

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BACK-TO-GODHEAD

AN INSTRUMENT FOR TRAINING THE MIND AND EDUCATING
HUMAN NATURE TO RISE UP TO THE PLANE OF THE SOUL SPIRIT

First Appearance on the Vyas Puja Day 1944

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His Divine Grace Sri Srimad Bhakti Siddhanta
Saraswati Goswami Prabhupada

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*"We have to defeat tyranny in the realm of thought, and create
a will for world peace"*

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"Godhead is Light ; Nescience is darkness. Where there is Godhead there is no Nescience."



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By Mr. ASHAY CHARAN DE

VOLUME 1

MARCH, 1952.

PART IX

Paramhansa Sree Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj.

ONE

Adore adore ye all,
The happy day.
Blessed than Heaven,
Sweeter than May.
When He appeared at Puri,
The holy place,
My Lord and Master
His Divine Grace,

TWO

Oh I my Master
The evangelic angel.
Give us thy light,
Lit up thy candle,
Struggle for existence
A Human race,
The only hope
His Divine Grace,

THREE

Misled we are
All going astray,
Save us Lord
Our fervent pray,
Wonder thy ways
To turn our face
Adore thy feet
Your Divine Grace.

FOUR

Forgotten Krishna
We fallen soul.
Paying most heavy
The illusion's toll,
Darkness around
All untrace,
The only hope
His Divine Grace]

FIVE

Message of service
 Thou hast brought.
 A healthful life
 As **Chaitanya** wrought.
 Unknown to all
 It's full of brace.
 That's your gift
 Your Divine Grace.

SIX

Absolute is sentient
 Thou hast proved.
 Impersonal calamity
 Thou hast moved.
 This gives us a life
 Anew and fresh.
 Worship thy feet
 Your Devine Grace.

SEVEN.

Had you not come
 Who had told.
 The message of **Krishna**
 Forceful and bold,
 That's your right
 You have the mace.
 Save me a fallen
 Your Divine Grace,

EIGHT

The line of service
 As drawn by you.
 Is pleasing and healthy
 Like morning dew
 The oldest of all
 But in new-dress
 Miracle done
 Your Divine Grace.

Om Vishnupada Sree Sreemad Bhakti Siddhanta Saraswati Goswami appeared in this mortal world in the year in February on as the third son of Srila Bhaktivinode Thakur known as Late Kedarnath Dutt in His early householder life. Srila Bhakti Siddhanta Saraswati was known as Bimala Prasad Dutt in His early life and from His very boyhood, inspired by His devotee father, lived a strict pious and religious life. One instance in His early life will prove how much He was rigid in His principle of religious way of life. The instance may be cited here as a matter of course. Srila Kedar Nath Dutta as an ideal Grihastha used to worship Sree Sree Radha Govinda Vighraha at his house. As such one day he purchased some good quality mangoes for the deity when Srila Bhakti Siddhanta Saraswati was a mere child. The child Bimala Prasad pretending the childish nature ate up the mangoes without the knowledge of His father. The father when he came to know that the mangoes purchased for offering to the dieties at his house were swallowed up by his child Bimala Prasad, he mildly rebuked Him and warned Him also not to commit the mistake in future. The child Bimala Prasad took up this matter very seriously and as the proverb goes that child is the father of future men, so He proved Himself then as the future Acharya of the human community. From that day forward till His departure from this mortal world He remembered that mistake which He had committed in His early life and as a matter of self imposed punishment. He never touched mangoes of any kind for

His eating purpose. In His later life He was so many times requested by His thousands *and thousands* disciples to accept mangoes but He always reminded of His childish so called mistake and always quoted the instruction from the Ishopanishad that everything belongs to the Almighty God. No body therefore accept anything in this world unless the same has first been offered to Him (Almighty God).

Another instance of His early life may be stated here that when Bimala Prasad was on the lap of his beloved mother His father Late Kedar Nath Dutta was posted as Magistrate of Puri. The Car festival of Sree Sree Jagannathji took place at that time. The house was situated just near the main road through which the Car used to pass. So when the Car was moving it stopped all of a sudden in front of the house where Sri Bimala Prasad was on the lap of His mother. The Car of Jagannath stopped and did not move with utmost endeavour of the pulling devotees. The mother of Bimala Prasad took this opportunity and was helped to get up on the Car or Darshan of the Deity with her saintly son. The baby Bimala Prasad was then thrown on the holy feet of Sree Sree Jagannathji and at once the baby was blessed by the God as some flowers fell down on the baby from the hands of the Deity. After this incidence the Car began to move and every intelligent person present there could understand that the child Bimala Prasad was not an ordinary one. There are many such small but very significant instances from His very childhood which indicated Bimala Prasad to be a

future great personality and it so happened that in His later age He became the most powerful Acharya in the line of Gaudiya Vaishnava Sampradaya in the disciplic succession from the Madhyacharya who was in the line of Brahma Sampradaya coming down Brahma the Creator of this Universe. There are four Sattawata or transcendental spiritual Acharya Sampradayas or fundamental schools of Theism such as the Brahma Sampradaya beginning from Brahma after His initiation from the Personality of Godhead; the Rudra Sampradaya beginning from Sankara or Mahadeva; the Shree Sampradaya beginning from Sreemati Luxmi Devi the Eternal Consort of Shree Narayana and the Kumar Sampradaya beginning from the Kumar namely Sankar Sinat Kumars. Sree Madhyacharya belonged to Brahma Sampradaya, Sree Ramanuja to the Sree Sampradaya, Sree Vishnuswami to the Rudra Sampradaya and Sree Nimbarka belonged to Kumar Sampradaya. All these four Acharyas are bonafied preachers of the pure transcendental philosophy dealing with the problems of the world, the living entities and the Almighty God who is the Father of the creation as well as the living entities who are falsely trying to dominate over the creation and the controlling energy known as the material Nature.

Sree Bhakti Siddhanta Saraswati Goswami Maharaj happened to be the tenth generation in the line of disciplic succession from Lord Chaitanya who accepted Srila Iswar Puri as His spiritual Master. Srila Madhabendra Puri was the spiritual Master of Srila Iswar Puri and He (Sri Madha-

bendra Puri) belonged to be in the disciplic succession from Madhyacharya who was direct disciple of Sree Vyasdeva. The Spiritual Master of Srila Vyasdeva was Srila Narada Muni who was directly initiated by Brahma the originator of the Brahma Sampradaya and therefore my spiritual Master Sree Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj belonged to the transcendental spiritual school of philosophy of the Brahma Sampradaya linking Brahma to Vyasdeva; from Him to Madhyacharya from Madhyacharya to Lord Chaitanya and from Lord Chaitanya to Himself in a systematic principle of disciplic succession as stated in the Bhagwat Geeta.

Ebam Parampara Paraptam etc.

As a bonafide Acharya of the Brahma-Madhya-Gaudiya Sampradaya the mission of Sree Sreemad Bhakti Siddhanta Saraswati Goswami was to re-establish the pure form of theism as propounded by Lord Chaitanya in the line of His predecessors. Lord Chaitanya preached only the teachings of Bhagwat Geeta in the most practical way to suit the present environment created by the dark age of quarrel and fight. In the latter-age calculated to be two hundred years before the advent of Srila Bhakti Siddhanta Saraswati Goswami Maharaj many pseudo-spiritualistic parties in the name of Lord Chaitanya grew up like mushrooms to exploit the noble sentiment of spiritualism of the innocent people of Earth. Such pseudo-spiritualistic parties deviated poles assunder from the preaching of Lord Chaitanya because they were unfit to undergo the des-

ciplic regulations and as such they had mitigated a *via-media* principle of rotten materialistic idea with pure spiritualism. They misunderstood the highest form of worship contemplated by the Gopies of Brindaban in the transcendental loving pastimes of Lord Shree Krishna and misidentified the spiritual process with a materialistic idea of erotic principle. As such the highest principle *Rashlila* stated in the Bhagwat to be understood and relished at the stage of the Paramahansas was made a plaything by such pseudo parties are known as the Oul, Bioul, Nera, Karta Bhaji, Sain, Darbesi, Sakhi-vekhi, Sahajis, Caste Goswamins, Caste Brahmins and so on. These pseudo parties passed as the disciples of Lord Chaitanya with their cheap nefarious activities and of all the above parties the Sahajias and the Caste Goswamins became the most obstinate-obstructors to the onward—progress of the universal movement of Lord Chaitanya.

The Philosophy of Lord Chaitanya was that God is One without a second. He is known as Shree Krishna but His incarnations such as Rama, Nrsingha are all identical with Him. The living entities or Jivas are qualitatively one with Godhead but quantitatively they are innumerable but eternal servitors of the Supreme Personality of Godhead. The present materialistic activities of the Jivas are to be understood as the acts of Maya or illusion and therefore they are all waste of energy of the human being. The energy of the human being as also of other living being should therefore be directed under the bonafide regulations of the Acharya so

the line of Lord Chaitanya and as such He vehemently protested against the principles of those pseudo transcendentalists now passed in the name of Lord Chaitanya.

Srila Thakur Bhaktivinode initiated the reformatory movement by literary contributions while he was still engaged as a high Government Officer. During his householder life and serving as a Magistrate he wrote books of various descriptions in Bengali, English Sanskrit & etc. to present an actual picture of pure devotional activities of Lord Chaitanya. Srila Bhakti Siddhanta Saraswati Goswami Maharaj got inspiration from his very Childhood all about Srila Thakur Bhaktivinode's movement. As a matter of fact out of all his other son's Srila Saraswati Thakur practically worked as the private secretary of Srila Bhaktivinod Thakur as such Bhaktivinode Thakur gave Him (Srila Saraswati Thakur) the transcendental Power of Attorney to espouse the cause of Lord Chaitanya and so after Srila Bhaktivinode Thakur's departure—Srila Saraswati Thakur took up reins of that reformatory movement.

The first and foremost task of Srila Saraswati Thakur was to excavate the holy birth-place of Lord Chaitanya at Sreedham Mayapur in the district of Nadia in West Bengal. To substantiate this preliminary act of His great future movement Srila Saraswati Thakur had to face tremendous difficulties offered by the caste goswamins at Nabadwip—because they apprehended a lawyer in that initial movement. The caste goswamins were exploiting and still are exploiting the religious sentiments of the common people in the name of Lord Chaitanya and presented themselves as so called relative and descendants of Lord Chaitanya and Lord Nityananda. Factually Lord Chaitanya or for the matter of that Lord Nityananda accepted nobody as their relative or kinsmen who were not devotees of the Lord. On the contrary Lord Chai-

tanya accepted Thakur Haridas, who happened to come out of a Mohammedan family, as the Namacharya or the most powerful authority for preaching the sam-kirtan movement which Lord Chaitanya inaugurated so arduously.

Lord Chaitanya, as it is stated in the Bhagwat Geeta or in other authentic scriptures, wanted to re-establish the Vaishnava Dharma on the real basis of spiritualism. He never deprecated the natural caste system but neither He approved of the birth-right caste system, which has degenerated into a sort of anachronism. Lord Chaitanya opined that anyone who is well conversant with the philosophy of the Absolute Truth Shree Krishna, never mind what he is either a born Brahmin or Sudra or in the Ashram of a Sanyasi or Grihas; that is perfectly competent to act in the role of Spiritual Master. And He practically demonstrated this fact during His preaching work.

The caste goswamins assisted by the other pseudo-transcendentalists made a clique to check up the universal movement of Lord Chaitanya and made a business of despatching those foolish followers to the kingdom heaven after having drawing a lumpsum amount for their priestcraft hooliganism.

Sree Sremad Bhakti Siddhanta Saraswati Goswami Maharaj wanted to check up this pseudo-spiritualistic activities of the so called followers of Lord Chaitanya and present the actual thing for acceptance by the general public religionists and modern philosophers for a critical study of the sublime gift of Lord Chaitanya. It is the honest belief of Srila Saraswati Thakur that people in general, modern philosophers and thinkers as also the religionists will be struck with wonder when they seriously make a study of the gift of Lord Chaitanya

[Continued on page 12.]

Theosophy Concluded

(Continued from last issue)

"It is from this realisation of an interlinking of all mankind, and in a very precise manner the interlinking of man and man within any community, whether small like a village, or large like a nation, that the reality underlying the word "citizen" derives its implications of responsibility, duty and sacrifice. The Theosophist knows, by his knowledge of the pattern, that men have not come together to form communities because of greed or for the purpose of self-protection; but that they have together primarily because they are to be mutually helpful, each to give what he can to the others, and to receive from them what he needs and to help to release in every other the Goodness, Love and Beauty that lie hidden in the heart of every man, woman and child.

"It is towards this goal that the Great Plan has fostered civilization from savage to civilized; therefore the word civilized connoted the duties of Citizenship. Among these duties are a valiant defence of those who are unjustly attacked, to protect the weak against the exploitation by the strong, and to release the hidden Beauty of the Divine in all men and things, by aiding in the development of the sciences and the arts, and by all ways which appeal to the Highest in Man and which bind man to man and nation to nation."

The Vaisnavite accepts all the above principles in the bond of universal brother-

hood but he can see that these ties of brotherhood are only superficial and they cannot stand for a permanent relationship. Great leaders of thought in almost all countries in the world have tried this method of binding man to man and nation to nation by some sort of altruistic method but the Vaisnavite differs from them that such process may temporarily cause some sort of external brotherhood between man to man, etc., but will fail in the ultimate, unless one is not helped to revive his in-born nature technically called "Swarupa" as distinguished from his "Birupa" or external nature. The valiant defence of those who are unjustly attacked or protect the weak from the exploitation by the strong, are undoubtedly worthy of mention for binding man to man and nation to nation but the Vaisnavite wants to make every one and all so strong that he would not need any outside protection nor will be exploited by.....any one else. The Vaisnavite says that a living entity when he forgets his real 'Swarupa' as the eternal transcendental subordinate unit of service, becomes exploited and constantly attacked by the "Birupa" or material nature. The exploitation and attack which we generally see externally on our fellowbeings, are but the attacks and exploitation of the Grim Material Nature which tries to put the conditioned soul to the path of righteousness

ness in an indirect method—just like the teacher chastises the student in order to put the latter into righteousness. Temporary help to save one from such attack or exploitation, may save one from such attacks or exploitation by a visible agent of the material nature, but that will not save the sufferer from the hands of Material nature which is called Godly and unsurmountable in the Bhagwat Geeta. When a culprit is given punishment within the walls of a prison house by the Superintendent of the prison, the childish cry of other prisoners or protest by them can give some temporary relief to the prisoner meant for punishment, but that cannot give him real relief. Brotherhood within the prison walls by the prisoners themselves, will not surely improve their ideal of universal brotherhood under the grip of the Jailor in charge.

The whole ideal of universal brotherhood, peace and amity will surely give permanent delight as soon as the brothers are given relief from the exploitation and attacks of the Material Nature just like prisoners when they are freed from the control of the Jail Superintendent to relish the sweetness of brotherhood conceived by them. Within the walls of a prison house brotherhood for mutual relief is revolt against laws of the Jail and as such universal brotherhood within the laws of Material Nature is meaningless.

The Vaisnavite therefore tries to bring one first of all out of the exploitation and attack from the hands of Material nature by putting one under the guidance of

Yogamaya and then only he conceives for a real universal brotherhood between man to man and nation to nation.

The process of getting relief from the exploiting and attacking hands of the Material Nature is to surrender oneself unconditionally unto the care of the Absolute Personality of Godhead and that is the recognised formula in the Bhagwat Geeta. When one gets "BACK TO GODHEAD" he can really form an unit in the ideals of universal Brotherhood and none else.

Every action in the mundane world influenced by the modes of Material Nature and as such they are activated either by good ideals, passion or ignorance. The first class actions are performed under the modes of goodness but even such actions are influenced by the material nature as a result of which they are non-permanent, imperfect and uncongenial.

So in order to get rid from the exploiting and attacking hands of the Material Nature, one has to transcend the modes of material nature by constant service of the Personality of Godhead because that is the process of transcending the modes of material nature. When every one therefore is engaged in the service of the Personality of Godhead it is then and then only in relation with the Personality of Godhead everything becomes perfect, permanent and transcendental. That is the process concluded in Bhagwat Geeta.

The Personality of Godhead says in the 26th sloka of the 14th chapter as follows:—

"And he who worships Me by an exclusive devotion in service, having passed over all the three modes, is conformed to the nature of Brahman (the Absolute)."

Thus according to the Vaisnavite, only those who will engage themselves in the devotional service of the Personality of Godhead by their life, money, intelligence and words can be eligible to be a member of the bond of universal brotherhood. By serving the whole only the units can be served.

The ideals of the Theosophist as put by H. P. Blavatsky are as follows:—

"Let thy Soul lend its ear to every cry of pain like as the locus bares its heart to drink the morning sun.

Let not the fierce sun dry on tear of pain before thyself has wiped it from the sufferer's eye.

But let each burning human tear drop on thy heart and there remain; nor ever brush it off until that caused it is removed.

These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal."

These words can be given practical shape only by those who have dedicated their life for cent per cent service of the Personality of Godhead and without this they will simply remain as golden ideals never to be fulfilled in the kingdom of man. The devotees only think for the fallen and down-trodden, try to pick them up from the mud of material existence and it is they only who try for the perma-

nent benefit of the sufferers from the exploiting and attacking hands of the Grim Material Nature represented by the figure of the Goddess Kalika in destructive mode.

"Charity immortal" can be effected only when we are able to revive one's remembrance of the eternal service of the Personality of Godhead. How this service can be performed is a subject for delineation in another chapter but as the Theosophist says that to become a citizen in the kingdom of God implies responsibility, duty and sacrifice, the responsibility of a Vaisnavite is to receive in the consciousness of every one and all, the transcendental relation of Godhead. The duty is first to engage oneself in the transcendental service of the Personality of Godhead and then to try to engage others also in the same transcendental engagement and therefore there must be sacrifice of life, money, intelligence and word for the propagation and revival of such transcendental activities. Lord Jesus Christ sacrificed His life for this cause and everyone who wants to enter into the Kingdom of God must be ready to sacrifice at least portion of his income if not other things in order to turn this hell into the Kingdom of God. God is Great and He reserves the right of not being exposed to the mundane speculationist and dry philosophers but He appears Himself by His own Will and Independence when He is offered transcendental loving services in all respects. The Sun appears in the morning just out of His own accord and not being bound up by the extraneous effort of the scientist. The

scientist will fail to make appear the Sun at night by the discovery of all search-lights and scientific instruments. When He appears, ignorance disappears and one is able to see Him All-Good. All-Knowledge and All-Beautiful and one is also able to see himself too, that he is also all-good, all-knowledge and all-beautiful qualitatively. When he rises one can see the sun in the rays of the sun and not only the sun but also himself and all other things by him. As with the appearance of the Sun the darkness flies away so with the appearance of Godhead by His transcendental Name, Fame, Form, Qualities, etc., ignorance, poverty and wretchedness disappears; that is the verdict of all savants and scriptures.

The Theosophist tries to know the Godhead and His Kingdom in the Pattern by slow degrees in the process of self-effort and by the inductive process of generalisation but the Vaisnavite's process is the opposite. He approaches a Superior Authority who knows Godhead and His kingdom and tries to know from him submissively by the process of deduction in a mode of service and relevant sincere questions for knowing the truth. The thirty-fourth sloka of the fourth chapter of Bhagat Geeta enjoins this in the following words :—

"Learn this (knowledge of Godhead and His Kingdom, etc.) by doing reverence (i.e., by becoming disciple) by counter-questions and by services. The Wise (one who has realised Godhead and His King-

dom) who has seen the Truth will teach (this knowledge) unto thee."

The process of the Vaisnavite is easier and perfect than the process of the empiric philosophers who try to know God and His Kingdom by dint of their poor fund of limited senses and imperfect knowledge derived from sensual speculation. In ordinary course of our life also we approach to the right person for learning a subject perfectly. We do not approach an engineer if we want to learn the science of medicines. Similarly if we want to know God and His kingdom or if we want to be servant of God, we must approach a real servant of God and must not approach one who is a servant of dog. Unless therefore one has not approached to the feet of one who is transcendently wise and perfect, it is useless to talk of God and His kingdom.

In that process the Vaisnavite has realised Sree Krishna as the Absolute Personality of Godhead and the Origin of all causes. The Great Goswamins have discovered 64 transcendental qualities in their fullness in Sree Krishna which are never to be found out in any other person or god and therefore found Him (Krishna) as All-Good. All-Knowledge and All-Beautiful.

The Theosophist realises Sree Krishna in His Impersonal Aspect Brahman or All-pervading Vishnu Who dwells within as Paramatma and without as the Virata and this realisation is in perfect harmony with the observation of the Vaisnava. But the

Vaisnava goes still deeper and sees Him as the Personality of Godhead "Bhagwan." The all-pervading aspect of the Personality of Godhead is realised by the Vaisnava simultaneously along with his realisation of His Personal Aspect. The vivid example for this is Pralhad Moharaj. When Pralhad Moharaj was being threatened by His atheist father Hiranyakasipu to be killed instantaneously. He (Pralhad Moharaj) stood firmly and boldly without any care for His father's threatening words. Hiranyakasipu asked, "How is it that you, foolish boy dare to neglect my anger which threatens the whole of the universe? Under whose influence you are so much fearless that you do not take care for my words?"

Pralhad Moharaj replied to his father, "Oh king, the strength on which I depend is not only my strength but that is also your strength and that strength is also the strength of all strong men. Under that strength everything animate or inanimate in this universe works as subordinate. He is the Almighty, He is the Time. He is the Power of the senses. He is the strength of mind. He is the strength of the body and He is the spirit of the sense organs. His power is unlimited. He is the Greatest of all. He is the Lord of the three modes of nature and He by His own strength, creates, maintains or destroys this whole universe. You may give up your this faithless character, do not nourish this nature of enmity and friendship within your heart but be equal to all beings. There is no other greater enemy

than the mind who is uncontrolled and always going astray. To feel for all entities as one with us is the highest form of religion. In the ancient time some foolish men like yourself, used to think as if they have conquered all the four corners of the universe, without conquering the six senses within themselves who are all-killing objects. But there is no enemy for the one, who is equal to all entities, self-conquered saint. The enemy is created by our ignorance only."

The atheist father became too much angry and these words of his son Pralhad Moharaj and began to taunt him saying, "You fool, you dare to ill-fame me and call yourself as the conqueror of all enemy and thus you are proud of your acquisition. By this I can clearly understand that you are strongly desirous of death as I know those who want to die, say all these rubbish words before me. Do you believe that there is any God more powerful than myself? Where does He live? If He is all-pervading why does He not live within this pillar before me? I shall sever your head from your body who is so much proud and let your God come here and save you."

Pralhad Moharaj still remained silent as He knew that God is all-pervading and that He is sure to live within the pillar marked by Hiranyakashipu. Hiranyakashipu broke the Pillar and the Personality of God-head came out of it in the shape of Narasingha just to kill the atheist Hiranyakashipu and other demonic people.

So the Vaisnavite's realisation of the Absolute Godhead is full and perfect in all of His different aspects while the realisation of the Empiricist or the Mystics (Yogins) or Fruitive worker are but partial and imperfect as they can only realise in one aspect of the Absolute Truth.

The Theosophist as an unit in the Whole desires to mould his destiny and thereby the destiny of the Whole. The individual soul when he becomes a Vaisnava that is, identifies himself with the interest of the Vishnu, the Lord of the Universe, it is then only he realises his real position as an unit in the Whole and thus he finds out his duty towards the Whole also. He realises that he is a part in the Whole and not equal with the Whole. He is simultaneously one with the Whole and different too. He realises that Sree Krishna the Absolute Personality of Godhead is Great and Infinite while he himself although the part and parcel of that Infinite—is infinitesimal. He is the Fire and the individual souls are innumerable emanated sparks from Him. As such qualitatively the individual souls have the same potency of fire as the Fire Himself. Sree Krishna the Absolute Personality of Godhead is all-attractive, so the individual soul when he actually realises his own position and thus becomes attracted by Sree Krishna—he is then able to attract thousands and thousands of other individual souls towards the Lotus Feet of Sree Krishna. In other words when an individual soul realises himself fully by the mercy of Sree Krishna, it is then only

possible for him to attract others to the Lotus Feet of the Absolute Personality of Godhead. At this stage only the individual soul can realise that he is an eternal servitor of the Great and the Infinite. Eternal life is his constitution and transcendental Love of Godhead is his business or religion. As such the Vaisnavite at this stage moulds his destiny by activities which transcendently increases his Love of God and similarly he tries for others so that they may also revive their latent constitution of Love and Service for the Absolute Person. These activities are as practical as we have to do our daily necessary works and are never to be simply an intellectual speculation with result of fatigue and disappointment. The practical works are so much real that they gradually put oneself in the ocean of transcendental Bliss and the whole universe shall appear to such lover of God, as all-blissful, eternal and full of light. This is called unconditional pure and eternal life of the individual soul in his spiritual existence.

As such the Vaisnavite can distinguish the life of an individual soul in divisions namely unconditional and conditional. As referred to above the individual soul remains the same part and parcel of the Great and the Infinite both in the unconditional as well as conditional states. It is never to be misunderstood that in the unconditional state the individual soul becomes the Infinite from infinitesimal. And because the individual soul is infinitesimal always and never the Infinite, he is subject to become conditional under the laws of material nature and were he infinite at any stage he would have never been subjected to a conditional life under the laws of Nature. That is his marginal position.

Karmayoga of Bhagwat Geeta

अर्जुन उवाच
संन्यासं कर्मणां कृष्ण पुनर्योगं च संशसि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥

Synonyms

अर्जुन उवाच	Arjuna Said.
संन्यासं	Renunciation.
कर्मणां	Of the works.
पुनः	Again.
योगं च	Karmayoga (Service without attachment).
संशसि	Putting in doubt.
यच्छ्रेय	What is better.
एतयोरेकं	Either of these two.
तत्	That.
मे ब्रूहि	Tell me.
सुनिश्चितम्	Certainly.

TRANSLATION.

Arjuna said, Oh Krishna, you have said about renunciation of works, and again you are putting in doubt about works without attachment. Please let me know certainly as to which of these two is better.

PURPORT

To be free from the bondage of works by 'Karmayoga' (to work without attachment for the result) and to fight by destroying all doubts by the sword of pure knowledge (renunciation) although apparently seem to be contradictory, actually they are one and the same thing. We cannot stop our activities as living entities. Activities dictated by lust are followed by their action and reactions (bondage) and the result of which is enjoyed by the conditioned soul himself. But activities for the service of the Absolute Truth are the products of pure knowledge. When activities, therefore undertaken for the services of the Absolute Truth, one has no responsibility for the result of those actions.

Renunciation of all works means to cease to enjoy the fruits of all works and the very same result is obtained when one

performs actions for the transcendental service. Renouncement of any-thing is the negative side only of positive truth. The value of such renunciation is zero only if there is no positive engagement. Stop playing by a student is certainly a kind of renunciation whose value is zero only if the boy does not engage himself in his valuable studies. Renunciation of works (Sanyasam) therefore is a step forward from the state of satisfying sense-gratification, towards acceptance of engagement in the transcendental services of the Absolute truth. In the absence of such transcendental service for the Absolute Truth, mere renunciation of works, has no value so to say. Arjuna is to fight in order to execute the supreme will of Sree Krishna the Absolute Truth. In order to come to that state of pure knowledge, Arjuna is advised to do works for the Absolute Truth i. e. to work without any attachment for the result of the work. To renounce therefore material attachment of a work is to create interest is spiritual attachment. To renounce therefore material enjoyment means to enter into spiritual felicity. The aim being one and the same there is no difference between Karmayoga and pure knowledge.

[Continued from page 5.]

What was thought by modern leaders like Gandhi and Rabindranath was long long before thought by Lord Chaitanya not as a public leader of political aspiration but as the Father of all living entities. The movement of Lord Chaitanya is generally known as the Samkirtan movement which is a transcendental process of self-realisation by removing the dust of materialism on the mirror of human intelligence. The present problem confronting the human civilization is due to lack of a proper introspection of the goal of human knowledge.

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PART I

Peace through the Sages.

It is good to be political and national leader and to take office and work hard for it. I have seen that it is better to be able to leave it and enjoy the company of the sages of our land and to help them to speak to men and women again.

C. R.

A patient aural reception of the transcendental message set up in the "Bhagwat" will cure humanity of its diseases of insanity.—Ed.

The S. R. C. catastrophe that has taken place in Bombay town, Puri, Cuttack and some other places in Bengal, Bihar etc. has been viewed with great concern by all the people of India and every thinking man in India will ponder over it as to whether we are drifting. It is a sort of national fervour from the provincial angle of vision which is gradually taking place in the minds of the people as a natural consequence of gross materialistic conviction. The material conviction of the people in general is exhibited in different manners and they have been thoroughly discussed in the revealed scriptures of the Indian sages but unfortunately, with advancement of India's freedom movement, we are gradually forgetting the importance of the unmistakable self realistic assertions of the great sages of India.

In his recent speeches, Shri Rajagopalachari the veteran politician of India said like this: He said "It is good to be a political and national leader and to take office and work hard for it. I have seen it is better to be able to leave it and enjoy the company of the sages of our land and to help them to speak to men and women again."

We think that the above assertion from the lips of Shri Rajagopalachari will give some food to the politicians and national leaders of India for pausing upon their leadership over the innocent people in general.

The S. R. C. Catastrophe

We have purposely used the word unmistakable as above mentioned on the self realistic assertions of the sages of India, because their leadership was never meant for misleading the people but on the contrary whatsoever they spoke, they spoke from the platform of a liberated soul. The leadership of conditioned soul is always misleading because the conditioned soul does not know the ultimate goal of life.

The human form of life is different from animal form of life. The human form of life is attained by the gradual evolutionary process of animal and vegetable forms of life, in the cycle of 84 lacs of species of living being. The human form of life is therefore meant for the highest realisation of perfection towards the path of 'Vishnu' or the all pervading absolute Personality of Godhead. Impersonal realisation of the Supreme Godhead is also another side of the Absolute Truth but in either case impersonal or personal the aim of life is meant for going 'Back to Godhead' in order to get freedom of life, in the actual sense of the term. Actual freedom of life is attained when one is freed from the chain of different conditions imposed by the law of nature in different forms culminating in repeated births and deaths combined with old age and diseases during the short course of the duration of life.

Advancement of India's freedom movement was started by some great men like Shri Aurovindo and Mahatma Gandhi. But these gentlemen got all their inspiration from Bhagwat Gita. This book of great philosophy is accepted by all learned men of India and abroad but no body has given stress on the eternity of life and therefore the eternal need of it. Lessons on the eternity of life is the beginning of Bhagwat Gita.

Every leader is concerned with the temporary need of the present life and most of them think that the temporary needs of the present life are all that we need to solve without any care for our eternal need. This is the root of ignorance.

The eternal need of the living entity is different from the temporary needs and India's culture of civilization was aimed at the eternal need of the living being. A suffering patient in the hospital is treated for the cure of his disease and not for the relief of his temporary symptoms which are treated as a matter of course. An ailing patient may be suffering from the temporary symptom of sleeplessness and other minor disturbances. The physician may treat this symptom of sleeplessness by an injection of morphia or other sedative drug but that does not mean that the physician has forgotten the real disease of the patient. That is the business of an expert physician. By the way he may treat for the symptomatic ailments of the patient but he aims at curing of the disease at root.

In the Bhagwat Gita, this world has been described as the abode of miseries and temporary also. Nobody can improve this by plans etc. The miseries are different and they have been chronologised in the different heads namely (1) miseries in relation with the gross body and subtle mind (2) miseries in relation with our dealings with other living beings and (3) the miseries in relation with the laws of nature beyond the control of the highest intelligent political leader.

During a great scarcity of rains, Shri Rajgopalachari admitted the incapability of any efficient government to arrange for it and he asked the people to pray to God. The S.R.C. adjustment of our lands of living is a sort of temporary need but our eternal need of life is different from it. But the leaders of the people do not know the eternal need of man. They are themselves bound up by the laws of nature and they wish to lead others who are also bound up by the laws of nature. A bound up person by hands and feet cannot give release to other persons who are also similarly bound up by the hands and feet. A person who is really free from the condition of natural laws can give relief to the people in general who need cure of the

eternal sufferings imposed by the laws of nature in the matter of birth, death, old age and diseases. All the miseries above mentioned are symptoms of the main disease from which every living being is suffering. And in the course of treating the main disease, the side issue symptoms are automatically treated.

The side issue symptoms of material disease of the conditioned soul, are manifested in the following manner.

(1) A misconception of one's own self identified with the material gross body and subtle mind.

(2) A sense of spoiling the human resource of energy in the future plan of protecting the kinsmen who are considered as one's own men.

(3) A conception of purification by accepting water as the place of pilgrimage.

(4) To accept the land of birth or anything earthly as the object of worship.

(5) To neglect the instructions of great sages who spoke from the platform of a liberated soul.

The S. R. C. catastrophe in Bombay is due to the 4th symptom of the material disease. India's civilization was based on the purpose of treating the material disease of the spirit soul. The spirit soul is the noumenon of all the phenomenon objects. The gross material body is the phenomenal manifestation of the noumenon soul acting through his agent the mind. In the Bhagwat Gita this fact has thoroughly been analysed. The senses and the limbs of the body are prominent at the first sight but behind the senses there is the subtle mind manifesting by thinking feeling and willing. Behind this willing power there is intelligence which is still more subtle. Behind this intelligence there is the consciousness of one's ownself and people require to be enlightened about the nature of this spirit soul in his pure consciousness. The pure consciousness is spiritual consciousness and impure or mixed consciousness is material and false consciousness.

People in general are being trained up in the matter of false consciousness and therefore symptoms of the material disease are sure to occur every now and then. The S. R. C. catastrophe is another form of communalism based on a false consciousness of worshipping an earthly object. Unless the disease is cured the five principal symptoms of one's material disease is sure to happen. Some years before, we had to write an article on Gandhi-Jinnah talks. It may be quoted here profitably in connection with the type of communalism exhibited in the acts of S. R. C. catastrophe.

We wrote as follows :—(Back to Godhood Oct. 1944) 'We are sorry to learn that Gandhi-Jinnah talks about unity of the Indian people have failed for the present. We are not very much optimistic in the result of such occasional talks between several heads of community and are of opinion that if any solution is arrived at as a token of unity for the time being, it is again to break up, to meet another shape of problem which may not be on the ground of religiosity. In Europe the fighting parties are almost all Christians, and in Asia the major parties, we mean China and Japan, are almost all Buddhists, but still they are fighting. The fighting will go on between Hindus and Mohammedans, between Mohammedans and Christians, between Christians and Buddhists till the time of annihilation. So long there will be a pinch of desire for sense-gratification, surely there will be fight between brother

and brother, father and son, nation and nation and so on. The process of unity does not stand on the plane of enjoyment or renunciation; the real unity stands on the plane of service which is transcendental to varieties of mundane enjoyment and renunciation. And that is the plane of spirit.'

Unless therefore we are trained up to rise up on the spiritual plane it is not at all possible to create an atmosphere of humane world. Sometimes staunch diplomats like Sir Winston Churchill get disgusted and cry in the wilderness to get rid of the terrible national frenzy of hate.

The frenzy of national or provincial hatred for men speaking in another language is another side of the material disease manifested in the frenzy of national love for the land of birth (*Bhouma Ijjadhi*). The World Wars No. I and No. II were fought out in the spirit of Germany's fervour of love for her own countrymen resulting in the concomitant frenzy of hatred for others. All historical battles take place on account of such dual side of a false frenzy called love and hatred.

The relative world is a creation of one's frenzy of love and hatred and all man-made creeds are based on these affairs of love and hatred which stand on the platform of sense-gratification or 'Kama'. If we therefore want to get rid of the frenzy of hatred a product of impure consciousness, we must get rid of the fervour of love also on the plane of impure or material consciousness. Material love and hatred are one and the same thing because they are productions of the impure consciousness. To distinguish the one from the other is an act of mental concoction.

To purify one's consciousness means to give up all man-made creeds manufactured in the factory of impure-consciousness and accept the creed of 'Bhagwat Gita' as advised by the Lord in the highest platform of pure consciousness or the Absolute Truth.

The criterion of advancement of education is different from the standard of university education. In the Bhagwat Gita it is said that a man when he is really educated can only look on equal terms—a gentle Brahmin, a cow, a dog, an elephant or a Chandala (the lowest of the human being). One may ask as to how it is possible to look on equal terms the educated Brahmin (man of higher qualities) and a street dog? The answer is very plain and simple. A really educated man does not look over the fleshy tabernacle of a living being but he introspects the spirit within the body. A sane man does not see the dress of another man but he sees the man of whom dress is a covering only. The dress has no value if there is no man behind the dress. The gentle Brahmin, the cow, the Chandala etc. are but different dresses encasing the spirit soul within the dresses. Dresses or designations are not the real personalities and a really educated man sees the personality as he is and not the dress or the designation. There are many lawyers or medical practitioners decorated with similar degrees but people flock to the personality which is mainly concerned. A serpent decorated with costly jewel is as much dangerous as an ordinary one.

Humane world is possible when we are really human being not by dresses or by designations but by the qualities just befitting human beings. Votes in quantity do not count before the votes in quality. Human civilization must be distinguished from animal frenzy busy in the matters of eating, sleeping, fearing and sense-gratifications.

The lower animals have no power of introspection but some of them are more powerful in the matters of other items of animalism. There are many flying birds, who can go up higher in the sky than any civilized man proud of his invention of aeroplanes. That does not make any difference between a man and an animal. The only difference between man and animal is that the one can be educated in the spiritual science while the other is by constitution incapable of receiving such education. Therefore a man devoid of this important part of introspecting power, is no better than a beast. Humanity therefore must be educated to revive its dormant divine nature or pure consciousness and thereby rise up to the plane of spirit soul. They must go Back to Godhead. Here is an tiny attempt to train up the human mind towards spiritual identity and we hope to get proper cooperation from all sections of people.

Decoratior of The Dead Body

The following two Sanskrit slokas are quoted in the Chaitanya Charitamrita from Haribhakti Sudhodaya. (11 and 12th.)

मगवप्रक्ति हीनस्य जातिः शास्त्रं जपस्तपः ।
अप्राणस्यैव देहस्य मन्दनं कोकरजननम् ॥
शुचिः सप्रक्तिदीप्तादिदग्धजालिकम्पः ।
इवपाकोऽपि बुधैः श्लाघ्यो न वेदोऽपि नास्विकः ॥

Wordings

Bhagabad Bhakti Hinashya Jatih Sastram Japah Tapa Apranasya Eva Dehasya Mandanam Loka Ranjanam.

Suchih Sadbhakti Diptagni Dagdha Durjati Kalmasha Swapaka Api Budhai Shlaghya Na Vedajna Api Nastikah.

Bhagabad=The Personality of Godhead, Bhakti=Devotional activity. Hinashya=one who is devoid of. Jatih=Caste or heredity. Sastram=Book of knowledge. Japah=Meditation. Tapa=Penances. Apranasya=What is devoid of life. Eva=certainly. Dehasya=Of the body. Mandanam=Decoration. Loka=Popular. Ranjanam=Satisfaction. Suchih=One who is purified or a Brahmin. Sadbhakti=Devotion of the Supreme one. Diptagni=Burning fire. Dagdha=Exhausted. Durjati=Low birth. Kalmasha=Result of past misdeeds. Swapaka=One who eats dog (the lowest of the human being). Api=also. Budhai=By the learned. Shlaghya=Object of respect. Na=Not. Vedajna=One who knows the Vedas. Api=Even though. Nastikah=The faithless.

Translation

A person who is devoid of devotional activities on behalf of the Personality of Godhead has no value for his high caste or heredity, knowledge in the books, meditation, penances—because all these are to him like the decoration of the dead body.

The lowest of the human being (the dog eater), whose lower birth as a result of past misdeeds, has been exhausted by the burning devotional activities for the Supreme one, is an object of respect by the learned but not the one who is faithless even though he may be well versed in all the Vedas.

Shri Vyas Pujah

Under the auspices of The League of Devotees (Reg.) 83rd Birth Anniversary Day of Om Vishnu pada 108 Shri Shrimad Bhakti Siddhanta Saraswati Goswami Prabhupada, will be celebrated to-day at No. 32, Maharaj Ranjit Singh Road, New Delhi.

At 6 p. m. in the evening, Goswami Abhay Charan Bhaktivedanta will speak on the techniques of The Spiritual Master who is the bonafide representative of Shri Vyasdeva, the father of supramental knowledge.

Decoration of the Dead Body

These slokas were quoted by Shri Chaitanya Mahaprabhu when He met Shri Rupa Goswami along with his younger brother at Allahabad.

The material body, an engagement of the spirit soul and made of five gross elements of material nature namely earth, water, fire, air, and sky—is a dead body from the beginning of its formation in the womb of its birth. The ingredients of the body is supplied by varieties of secretion of a male and a female body and when the favourable circumstance is created by such combination, a living soul takes shelter in that material combination according to the past deeds of the migrating soul. Transmigration of the soul takes place according to the mental situation of the dying man. The subtle body encircling the spirit soul carries him to the special body destined for him by the law of nature. The law of nature is executed in terms of her different modes and a living entity is accommodated in a suitable womb according to his association with different modes of nature namely goodness, passion and ignorance. Here is a great science for many research scholars.

Persons who associate or develop the natural quality of goodness—transmigrate to higher status of life. Those who associate or develop the natural quality of passion—transmigrate to middle working status of life and those who associate or develop the natural quality of ignorance do transmigrate in the lower status of life which include the life in the animal kingdom. Therefore the conclusion is that all the different varieties of species of life are made by the laws of nature according to the spirit soul's tendency of association which can be changed by the free will of the living being from higher status of life to the lower, from lower to the higher or from middle to the higher or lower as it may be.

In this progressive path of different status of life the highest position is the status of a devotee of the Personality of Godhead. That is the highest aim of progressive life. The material body begins to decay from the day of its very formation. Development of the material body from embryo to childhood, boyhood, youth and old age are different stages of dying process which is complete when the soul transmigrates from one body to another.

The human form of body is meant for the highest realization of life, i.e., to know one's own real identity, the universe and its laws, the controlling power and the Supreme Powerful and also the different inter-relationships that exist between one another of all of them as above mentioned. And knowing this one is sure to become a devotee of Vasudeva.

In the Bhagwat Gita it is said that empiric philosophers (the *Jnanabhis*) after many births do realise the Supreme Powerful Personality of Godhead Vasudeva and thus surrenders unto Him—which is the beginning of devotional life. All sorts of philosophical research, studies of the Vedas, meditation, sacrifice, penances and many more things subordinate to these paraphernalias—are done only for attaining to the higher status of life culminating in the transcendental loving service of the Personality of Godhead. This mode of service is technically known as 'Buddhi Yoga' or the mystic power transcendental to the mental speculative plane. 'Buddhi' is above the mental

activities and as such the cult of devotion begins in pure consciousness or in the liberated state of the soul. It is therefore called 'Buddhi Yoga' or 'Bhakti Yoga'. This Buddhi Yoga where it is mixed up with the aptitude of productive work, it is called 'Karma Yoga' and when the same is mixed up with the aptitude of philosophical research, it is called 'Jnana Yoga'. In any case however the attainment of 'Buddhi Yoga' is the highest status of life because this is not the concern of the dead body. If therefore this status of life is not attained the so-called progress made in the matters of elevated birth, higher studies of the books of knowledge, meditation, penance etc. are but all decoration of the dead body.

It may be illustrated as follows. Supposing a man by dint of his educational qualification becomes a doctor of philosophy, or by dint of his hard industrial activities becomes a rich capitalist or attains to the kingdom of heaven by his power of mystic meditation and austere penances—even though with all these what does he gain? He loses everything with the destruction of the material body, because none of the above acquisitions belong to the soul proper which is ever-existing eternal object. 'Buddhi Yoga' is the function of the soul proper and whatever small or big progress is made in the matter of Buddhi Yoga—all of them become eternal assets of the soul, without any fear of destruction. The progress made of the 'Buddhi Yoga' during the existence of the current life is inviolable and non-degradable and as such even a small portion of it performed in this life can save one from the greatest calamities of life. In the revealed scriptures, there are many instances of this and the saving of Ajamil from the path of hell, is one of the lucid example of this. Apart from Puranic examples there are many examples even today as to how even a neophyte mundane devotee is saved from many many dangerous pitfalls. This statement is corroborated in the 2nd Chapter of Bhagwat Gita. One should therefore not merely try to decorate the dead body, which is sure to be vanquished today or one hundred years after, because there is nothing surer than the cruel death but one must try to do things in the path of 'Buddhi Yoga' or 'Bhakti Yoga' as this will never vanquish even after the destruction of the body. The transmigrated soul will be given a chance for making up further progress in the path of Buddhi Yoga by his taking birth either in the family of a great devotee or a sincere and qualified Brahmin or in the family of a big merchantile capitalist. The 'Buddhi Yogi' who has yet not completed the path of his progress, is given such three grades of chances by degrees of his distinction in that transcendental service. In the matter of gross bodily activities known as 'Karma' and that of subtle mental activities known as 'Jnana', everything is finished with the end of the present life. Death means forgetfulness of all past deeds. This fact was reminded to Arjuna by the Lord in the 4th Chapter of Bhagwat Gita.

With reference to the above context of revealed scriptures we think that modern trend of human civilization is a wholesale process of *decorating the dead body*. Such decorations of dead body may be pleasing to the ignorant mass of people but to the persons who are actually learned and have spiritual vision of life, such civilized life is a process of wasting human energy at the risk of being

pushed in the lower regions of births of animal or vegetable life. Puffed up by vain erudition and national power such leaders of spoiling human energy may not look forward to the most powerful hands of cruel death, but sane persons weep silently for the trend of modern civilization as to whither they are drifting.

We have seen recently a function of decorating the dead body at the junction of Ajmere Gate, Delhi and we could not distinguish what is the difference between such a function and that of leading a procession of decorated dead body. In India and perhaps in many more countries, some people follow the custom of leading a procession of decorated dead body for the pleasure of the lamenting relatives and in the same way the modern trend of civilization is a patch up work of human activities for covering the perpetual miseries of material existence namely sufferings of birth, death, old age and diseases. The big leaders have set aside these difficult problems meant for a solution in the human form of life and they are jubilant by decorating the dead outward covering.

Such civilization of decorating a dead body is never approved by 'Buddhai' or the Buddhas. Sometimes we are enthusiastic in commemorating the relics of Buddha but we don't care to learn the teachings Buddha. The teachings of Buddha centered round the principle of 'Ahimsa', 'Hinsa' means not to allow another person in prosecuting his rightful occupation. When an animal is killed it is called 'Hinsa' because the animal is hampered in the process of its delineating the proper terms of his life. And because it is checked in the progress of its rightful occupation, the men also conspire to kill the animal, are liable to be punished by the law of nature. It is just similar to the laws of the land. If a man is killed by conspiracy the whole set of conspirators are punished by the law. 'Hinsa' or violence on any living being is as much punishable as that of killing a human being. That is the law of inviolable nature. The punishment so awarded is for checking the rightful progress of one's duration of life, otherwise the soul being indestructible, nobody can annihilate the spirit soul—that is the instruction of Bhagwatgita.

The highest form of 'Hinsa' is to keep in darkness the human being in his developed consciousness of life. The human form of life is the highest stage of developed consciousness and it is attended after full many years of gradual differentiation of transmigration of the soul. The human being therefore should not be hampered in his rightful progress of spiritual realization. This path of spiritual realization is open to all human being irrespective of caste creed colour and nationality. No body is banned from it except the one who willfully gets away from this rightful path and commits a spiritual suicide.

In the Bhagwat Gita the Lord declares most emphatically that any one even born of the lowest status of human being can attain the highest goal of life by accepting the need of Bhaktiyoga or the path of reaching the Lord. In the social status of life, the women, the labourer and the merchantile community are considered lesser intelligent classes and yet they can also reach the higher goal of life by Bhaktiyoga and what to speak of those who are learned and intelligent persons, philosophers and administrators.

(To be continued)

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Scientific and self realised thoughts on spiritual knowledge, will always be welcome for publication in the "Back to Godhead."

Unauthorized sentiments or dry philosophical speculative imaginations will not be entertained. Authentic statements from all revealed scriptures such as Vedas, Puranas, Mahabharat, Ramayan, Bhagwat Geeta, Bhagwat, Upanishads, Koran, Bible, etc. will be respectfully entertained.

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PART II

Peace through the Sages

It is good to be political and national leader and to take office and work hard for it. I have seen that it is better to be able to leave it and enjoy the company of the sages of our land and to help them to speak to men and women again.

C. R.

A patient aural reception of the transcendental message set up in the "Bhagwat" will cure humanity of its diseases of insanity.—Ed.

The Sanskrit word 'Sadhu' is translated into English by the word 'mendicant' and very rarely with another word 'Sage'. But 'Sadhu' is differently meant in the revealed scriptures like Srimad Bhagwat Geeta or Srimad Bhagbatam. In the 'Bhagwat Geeta' the qualification of a 'Sadhu' is based on one's faithfulness in the transcendental service of the Personality of Godhead. One who is firmly fixed up in the devotional service and nothing more—is called a 'Sadhu' and Mahatma in terms of Bhagwat Geeta. Even if a man is apt to some vicious habits which a 'Sadhu' must not have as part of his personal qualification, is accepted also as a 'Sadhu' for the only qualification of his staunch faithfulness in the service of the Personality of Godhead. The sloka in this connection mentioned in the Bhagwat Geeta runs as follows:—

अविचेत सद्गुणाय भवते मामन्यभाक् ।
साधुरेव स मन्यते सम्यक्वेति हि स ॥

Wordings

Api, Chet, Sudurachara.
Bhajate, Mam, Ananyabhak,
Sadhu, Eba, Sa, Mantavya, Sam-
yak, Byabasita, Hi, Sa.

WHO IS A 'SADHU' ? (19)

Synonyms

Api=Though, Chet=Even,
Sudurachara=Accustomed to
vicious acts. Bhajate=Does
render service. Mam=unto Me,
Ananyabhak=Unflinchingly, Sadhu
=A devotee, Eba=Must. Sa=He
Mantavya=Beconcluded, Samyak
=Perfectly, Byabasita=Well
settled, Hi=Certainly, Sa=He.

Translation

Even though a person is accustomed to vicious habits, he must be concluded a devotee sage, for his only qualification of unflinching faithfulness in the service of the Lord—because in that way he is well-settled.

Purport

The prime qualifications of a devotee Sadhu are mentioned in the Chaitanya Charitamrita. It is said there that a 'Sadhu' has innumerable good qualifications but primarily a 'Sadhu' is always found to have possessed the following signs of goodness. He is (1) kind, (2) tolerant, (3) truthful, (4) equal, (5) stainless, (6) liberal, (7) mild, (8) clean, (9) meek, (10) altruist, (11) peaceful, (12) self-surrendered to Krishna, (13) satisfied, (14) humble, (15) fixed up (16) self-restrained, (17) frugal, (18) sagacious, (19) respectful (20) simple, (21) grave, (22) compassionate, (23) friendly, (24) poetic, (25) expert and (26) silent.

Bhagwat Geeta has not nullified all the above mentioned primary twenty six qualifications of a 'Sadhu' by the statement—'even if a person is accustomed to vicious habits'. The idea is explained in the following sloka in which it is said that a well-settled devotee should be well-qualified with all the above qualifications of a 'Sadhu' but because one has been so firmly fixed up in the service of the Lord—the seed of all good qualifications is sowed therein and the resultant fructification will come in vogue,

without delay. And therefore the primary qualification of a 'Sadhu' is that he must be a unflinching devotee of the Lord.

A conditioned soul is actuated by two fold activities. The one is acted in relation to his material connection and the other is acted in relation to his spiritual identity. So far his relation with the material body is concerned he has to observe so many things and conventions in the matter of maintaining the body and soul together observing social customs and all other paraphernalias in respect of his material body and mind. But the relation of his spiritual identity is different from his material relation and this spiritual identity is exhibited by one's staunch faithfulness in the transcendental service of the Lord. That is one's pure-consciousness of devotional service. And in conditioned stage i.e., so long this material body and mind has to be sustained—one is surely to keep relations bothwise i.e., materially and spiritually. Even though one is highly spiritually elevated, he has to pull on the bodily relations and this bodily relation or material need is diminished in the proportion of one's advancement and progress in the spiritual realm. Because a person is spiritually inclined—he cannot have unnecessary material hankering—just like a man fully fed cannot have any further hunger. The material hankerings do completely stop at the highest stage of spiritual perfection. India's civilization was based on this principle. Because they were spiritually advanced they demanded the utmost material necessities of life. Less material advancement in the past was not due to lack of material knowledge but they did not like to bother in unnecessary paraphernalia.

But in the interim period i.e., transition stage of spiritual advancement from materialism, it may

sometimes occur that a spiritualist, is suddenly materially misarranged due to his past material vicious habits. We should not be disturbed by such occasional signs—provided one has not diverted from the service of the Lord. Fixed up faith in the service of the Lord, will put a diverted devotee again on the right path and the devotee will make undisturbed progress. The devotional path is so assured.

The word 'Sudurachara' or vicious acts include all actions of the lowest quality such as killing, stealing, kidnapping etc. and in spite of all these, the staunch devotee will be saved by his only qualification of unflinching faith, in the service of the Lord. But it should be noted here that these disquieting habits are exhibited in a Sadhu very rarely. On the contrary such disturbing habits of a Sadhu disappear in no time for his being fixed up in the devotional service. The idea is that spiritual fervour of service to the Lord, is just like a kindled fire. It is so strong and pure that all impurities of a neophyte beginner vanish in no time and he becomes qualified with all the good qualities of 'Sadhu' as above mentioned. The conclusion is therefore that a 'Sadhu' and a pure devotee of the Personality of Godhead are identical.

Such a 'Sadhu' is primarily forbearing, kindhearted, friendly to one and all, without any enemy and peaceful at the basis.

A 'Sadhu' has to be recognized by the ear and not by the eyes. Chemical-Sadhu, magician-Sadhu, astrologer-Sadhu, smoker-Sadhu, beggar-Sadhu, mystic-Sadhu, worker-Sadhu, nurse-Sadhu, physician-Sadhu, politician-Sadhu and many other types of Sadhus which are generally met with by persons who do not hear the Sadhu and see them only,—are not 'Sadhus'.

in terms of the revealed scriptures. They are called 'Veshopajit' or one who profanes the dignity of Sadhu. Shreepad Sankaracharya predicted that for the matter of solving the problem of bread many unscrupulous persons will take to the red garments.

Clever (?) materialists go to the so-called 'Sadhus' for getting information of manufacturing gold out of copper, for cure of some disease, for becoming victorious in one's notorious acts, for astrological directions, for learning the art of smoking Ganja and many more things. When they are baffled and cheated by such so-called Sadhus, they become a Sadhu-hater and make counter propaganda against the Sadhus (!) Because these materialists do not know what sort of 'Sadhu' they should approach, most of them are cheated by the above mentioned different groups of 'Sadhus' (!)

A Sadhu's main business is to rouse up the potent divine consciousness of human being. The householders are generally very poor in their vision of life. People in general do understand that civilization means a polished way of animal life. The animals eat what is fixed up by nature as its eatable but a civilized man eats not only what is fixed up by nature for him but also many other things which are outside the purview of his eatables. In other words a civilized person mishandles the problem of eating etc. and yet he calls himself something more than the animal. This is a disease of the civilized man. Not only in this but also in other affairs also, the narrow-minded householder encumbers his precious life in many other ways and therefore a Sadhu's business is, because he is kind to all, to awaken him to his rightful position. A Sadhu sometimes accepts the position of a mendicant because in that dress he can easily introduce himself to the householders. Formerly the people would respectfully receive a mendicant and a Sadhu because they knew that they would be benefited by the association of such qualified Sadhu. And the Sadhu also being kind to all, would disseminate the knowledge transcendental to all the householders. And for the bare necessities of life, they would certainly beg.

The typical Sadhu was Lord Chaitanya. Once upon a time while He was passing on His way back from Brindaban, He fell unconscious in His mode of transcendental ecstasy. His associates were attending Him and chanting the holy name of God. At that time some soldiers of the Moghul Emperor were passing through the place and they arrested the associates of the Lord thinking that they might have poisoned the Sadhu to rob off his belongings. The associates argued that the matter was different and all of them waited till the Lord got His consciousness. When the Lord came to His senses He was asked

WHO IS A MAHATMA OR MAHAJAN ?

A broad minded gentleman is known as Mahatma, Sadhu or Mahajan. 'Mahat' means broad. 'Atma' means soul. The term 'Mahat' is viewed from different angles of vision by the materialist and the transcendentalist respectively. According to mundane materialists conditioned by the laws of nature,—a person, who can gratify the senses of such conditioned being, is known as Mahatma or Mahajan. To a tradesman, the person, who allows him credit for developing the business, is accepted as Mahajan. To the fruitive worker who wants to enjoy the result of his hard labour, Rishis like Jaimini (who concludes the ultimate Truth as Karma), and religionists, who can promise all classes of qualitative religious sentiments,—are accepted as Mahajans. To the mystics who consider meditation and concentration of the mind as the ultimate truth, Rishis like Patanjali are considered as Mahajan. To the dry philosophical speculators, Rishis like atheist Kapila, are considered as Mahajan. To impersonal monist, Rishis like Vashista, Durbasha, Dattatreya and others are considered as Mahajans. To the atheists who are guided by the animal qualities of passion and ignorance, physically powerful men like Hiranyakya, Ravana, Meghnad, Jarasandha, Hitler, Masolini etc. are considered as Mahajans. To the devotees of teachers, Ekalabyas and Karnas are considered as Mahajans. To the

by the soldiers if He had lost anything of his personal purse or possession, ? The Lord replied that He was a mendicant beggar. He had nothing to lose because He did not possess any thing except His loin cloth.

But nowadays the so-called Sadhus do possess more than a householder can do. Some of them do possess enormous landed property and do money lending business also. People flock to these 'Veshopajit' Sadhu captivated by his opulence and such Sadhus cheat the public by some magical feats, as chemical Sadhu, physician Sadhu, astrologer Sadhu and so on. I know personally a Sadhu (?) who used to show magic to villagers by two chemical solutions of acid and alkali to make a show how his 'Charnamitra' immediately acts. All these are not Sadhus.

The Sadhu is a pure devotee of the Lord and he may not be a mendicant by dress. He knows the Supreme Truth scientifically. And he disseminates this transcendental knowledge to all out of his causeless mercy upon them. People must patiently hear what a Sadhu speaks about God and not see him outwardly. One who is faithless in the Person of God cannot be a Sadhu.

महात्मानस्तु मां पार्थ दैवीं प्रकृतिं आश्रितः
अजनिं न जन्ममनसो ज्ञेयम् । इति भाष्यम् ॥

effeminate persons, kings, like Maharaj Dakhsha able to beget children thousands in number, are considered as Mahajans. To the general mass of people suffering from insufficiency, persons, who can open hospitals and alms houses, are considered as Mahajans. To the atheist who is by his born nature, a worshipper of the material nature and is envious to the Personality of God Vishnu, dry philosophical speculators, material scientists, historians, mundane litterates, sentimental poets, platform orators, social reformers, political leaders etc., are considered as Mahatmas or Mahajans. To the self-deceitful person, who considers that the science of devotional activities is the monopolised property of a certain class of flesh and blood, professional and hired spiritual masters may be considered as Mahajans. To the pseudo devotees, the imitators, of the transcendental feats of Thakur Haridas and Sree Chaitanya Mahaprabhu may be considered as Mahajan. To such devotees imitation incarnation of Godhead like Jackel Vasudev, mystics like Putana, Trinabarta, Vatsa, Baka, Agha, Dhenuka, Kalya, Pralamba who were known as the demons and atheists like Charbaka, Poundraka, Sukracharya, Bena, Sugata, Arhat—all these may be considered as Mahajan. And to the foolish half-educated persons, clever self-styled Mahajan in the garb of a Sadhu, who can attract the attention of his foolish followers by enchanting and flowery languages, can also be accepted as Mahajans. But all these different types of Mahatmas or Mahajans are rejected by the authoritative revealed scriptures like Bhagwat Geeta and Sreemad Bhagwatam.

Sreemad Bhagwatam, which is the unalloyed natural commentation of the Vedanta Sutra and where everything pretentious and bewildering in the shape of (1) religiosity (2) economics, (3) sense-gratification and (4) merging in the impersonal Brahman, all have been completely eradicated—says like this :—

प्रायेण वेदवैदिकं न महाजगदेष
देव्याविमोहित-मतिर्वत भाष्यवत् ।
वयमाजरोक्तमतिर्दुर्बुधुषितारो
वेदान्तिके महति कर्मणि प्रवृत्तयः ॥

(भा. ६-८-२६)

"The great Mahatmas or Mahajans in the estimation of the fruitive workers of this material world, and such advocates of religiosity do not know actually what is meant by a Mahatma engaged in the devotion. Such material Mahajans are upset by the influence of the illusory external energy manifested in the three modes of nature. And for this reason they are unable to evaluate the worth of devotional service but are engaged in the gross material work of fruitive activities for material benefit in the worship of

material nature. The intelligence of such Mahajan is bewildered by the flowery language of material science derived from the four Vedas such as Rig, Sam, Jayur, and Athurva. They are captivated by the material interpretations. Such Mahajans and Mahatmas inspite of their being worshipped by the people in general, are not engaged in the transcendental loving service of the personality of Godhead (Purnashottam)."

Such persons may be worshipped by the public as a great religious reformer (Dharmbir) and may be established as a great philosophical speculator (Jnanabir) or may be adored as the emblem of renunciation (Vairagya) and yet 'Sreemad Bhagwat' will not give them any place of recognition. Because in the opinion of 'Sreemad Bhagwatam'—

नेह्यत् कर्म प्रमाय न विराजयकल्पते ।

नवीरपाद सेनायै जीवन्तपि मृतोक्तिः ॥

A 'Karambir' or the great fruitive plan-maker of gignatic work who does not aim at religious end ; A 'Dharmabir' or the great man of religiosity who does not aim at ultimate renunciation ; and the 'Tyagbir' or the great renouncer who does not give up worldly enjoyments for the service of the Supreme Lord—all such great men are dead bodies while they continue to live." In fact every thing that ends well, is well. The whole purpose of life is to attain to the stage of devotional service for the Supreme Lord. Therefore, the plan of work that does not end in the service of the Lord, the religiosity that does not aim at that service and the renunciation that does not end in the positive service of the Lord—are all baffled. This very formula is mentioned in the Bhagwat Geeta also. It is said like this

अवज्ञानं मां मुदा मानुषी तन्मार्गवत् ।
परं भावमज्ञानो मम भूतमहेश्वरम् ॥
सोषाया सोषकमपि सोषजाना विषेतसः ।
राजसीमासुरोद्य ब्रह्मवि मोहिनीं विताः ॥

(गी. ९-११-१२)

Those, who deery the personality of Godhead because of His natural feature of a human being, without knowing the inconceivable super-human power that He possesses and His Lordship over everything and anything—must be baffled in their hope to attain to the stage of devotional service, attain to the result of their fruitive work or to attain to salvation after much philosophical speculation or manoeuvring of a net work of vocabulary. Such persons will be baffled in their aim of life, because they are enamoured by the external beauty of the material nature under the influence of a demonic mentality.

The periodical plans of the political leaders involving a great amount of human energy for the material satisfaction of a temporary span of life, may it be called as the service of one's own country, service of the humanity, service of the society, service of the family, service of the class or

clan service of the poor, service of the fallen women, service of many many demi-Gods and all such attractive features of human endeavours, **without any aim to the service of the Lord** are all self-centered or self-extended processes of sense-gratification sure to be ended in frustration.

It is a misfortune time for the present world that such sense-gratifying unscientific plans of work, such sense-gratifying leaders of thought, such sense-gratifying brightness of humping orators and such sense-gratifying educationists are passing by the names of Mahajans and Mahatmas!

Conditioned soul who is under the stringent controlling regulation of the material nature, who can see only to the phenomenal objects of the external cosmos, who is made a servant of sensuous enjoyment and renunciation—can not select or see the bonafide Mahatma or Mahajan due to his jaundiced eye under the influence of bewildered intelligence. Such conditioned soul is always defective in the four principles of primitive imperfections. The personality of Godhead, therefore, directly gives the definition of a Mahatma in the following words:

वदुनां जन्मनामन्ते शानवान् मां प्रपद्यन्ते ।
वानुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥

(गी. ९-१९)

महात्मानन्तु मां पार्यदेवीं प्रकृतिमश्रिताः ।
मन्त्रयन्तममममोऽत्रात्मा भूतादिमव्ययम् ॥

(गी. ९-२३)

One who knows the personality of Godhead Vasudeva as all in all, is a Mahatma who is very rarely found. One can become such a Mahatma, not by mental concoction of thinking oneself as God himself (?), but by undergoing a process of many many repeated births in searching out the real truth. When he finds out the real truth after such hard labour of mental activities—he is sure to surrender unto the lotus feet of the Personality of Godhead giving up the false vanity of becoming one with Him.

Such a Mahatma comes into being when he becomes in the fold of internal energy of the Personality of Godhead. The Prakriti or the material nature under which we are now working is the external energy of the personality of Godhead. One has to change the shelter of this Prakriti or nature to the shelter of the other Prakriti, the internal potency. When one is put into the region of internal potency—one becomes perfectly a Mahatma manifested by his activities in the unalloyed service of the Personality of Godhead. He has nothing to do with the programme of work which is devoid of the service of the Lord. That is the criterion of testing the symptoms of real Mahatma or Mahajan.

It should be noted very carefully that from time immemorial, the mass of people have been misunderstanding the material covering of the spirit soul—as their real identity. The idea is formed as a result of vox

populi. In such a condition of life, the mass of people, instead of being able to find out a real Mahajan and Mahatma, they are creating their own Mahajan who is able to gratify their senses and in such a way they are falling in the offensive ditches sensuous proclivities, unrestricted gratification, avarice, material gain, material prestige, material honour, misgiving violence and many many such pitfalls of life. For their guidance the Mahatma or Mahajan are definitely mentioned in the Srimad Bhagwatam. Such 12 Mahajans as Brahma, Shiva, Narada, Kapila, Kumara, Manu, Prahlada, Janaka, Bishma, Bali, Sukhdev and Yamraj and their discipic successions are to be accepted as Mahatmas. That is the injunctions of revealed scriptures.

No Time (2)

A chronic disease of the common man

When we approach some gentleman and request him to become a reader of "Back of Godhead" some times we are replied with the words "NO TIME"

They say that they are too busy in earning money for maintaining the body and soul together. But when we ask them what do they mean by the 'Soul', they have nothing to reply.

Dr. Meghnath Saha a great scientist was busily going to a meeting of the planning Commission. Unfortunately while going in his car on the road he died and could not ask Death to wait because he had no time at that moment.

Dr. Ansari, the great Congress leader, while dying in a moving train, on his way to home, said that he was himself a medical man and almost all his family men were so, but Death is so cruel that he was dying without any medical treatment.

Therefore, Death has been described in the Bhagwat as "दुर्लभ" or the **indefatigable**. Death is awaiting every one although every body thinks that he may not die. **There is life after death.** The busy man should try to know this also as to whether he is going. This life is but a spot in his longest sojourn and a sane person should not be busy with a spot only. Nobody says that the body should not be maintained—but every body should know from "Bhagwat Geeta", that the body is the outward dress and the 'Soul' is the real person who puts on the dress. So if the dress is taken care of only, without any care of the real person—it is sheer foolishness and waste of time.

Service

What is the thing is everything God. W. everything something Therefore service to like pouring the tree or filling the stomach with foodstuff. That is the

standard of service.

In the 'Bhagwat Geeta' Shri Krishna said (chap : 7/13/14).

"All the world is enchanted by the three modes of natural qualities and thus they don't know Me, behind all these phenomenon, who am the Supreme ever-existing Lord."

"All these illusions are certainly amusing or transcendental and they are insurmountable also. But those who serve Me only—can overcome all these."

Nobody can go "Back to Godhead" Or know Him as the Supreme Personality, because every one is under the grip of the qualitative material nature. The material nature as she has three modes of qualities namely, goodness, passion and ignorance, even the highest intelligent person who may have possessed all the mundane good qualities, down to the lowest mass of people, mostly uneducated, lazy and over whelmed with immense varieties of anxieties, none of them can know the Lord for the above reason.

The natural laws are so made that they appear before us as so many problems. They are stiff because of the three qualities. The qualities are said to be amusing because every one is satisfied by the quality of his sense-enjoyment.

Beginning from the highest civilized man (a type of living being) down to the stool-eater Swine (another type of living being) every one is satisfied by the object of sensegratification, even though they are all of different qualities.

A learned Brahmin who is said to be the highest qualitative living being in the mode of goodness, down to the dog or the dog-eater man, who is considered to be the lowest qualitative living being every one is captivated by his own qualitative nature. **And as long as one is conditioned** by different modes of nature one cannot know the Supreme Person the cause of all causes. All of them are imprisoned by the different modes of qualitative shackles, one is bound up by the shackles of gold while the other is bound up by the Shackles of iron.

The material nature is so powerful, that she can keep under her conditions, all such illusioned living being in different categories of material modes. As the prisoner cannot himself break the shackles by his own effort so also nobody can surmount the laws of nature by his own tiny effort.

No amount of plans either of five, ten, or thousands and millions of years, **can therefore bring in permanent happiness to us**, unless and until we **take up the plan of the Supreme Lord** and execute it sincerely. That is called the Standard Service.

It is therefore essential that we should all take up immediately, the execution of the plan of Shri Krishna the Personality of Godhead by our standard service as chalked out in the lessons of "Bhagwat Geeta."

The wrong type of civilization which is too much materialistic, is dragging the total population of the world gradually towards a fall down into the lowest status of conditioned life. **Conditioned life means to be more and more entangled by the laws of physical nature.** The function of the physical nature is explained above. And those who are too much enamoured by such physical laws, are called the Ashuras or the Atheists. The Atheist does not like to accept the Standard service which is recommended by the Supreme authority of the Personality of Godhead.

Such atheists, however they may be great religionists, scholars, scientists, politicians, philosophers, poets, artists, administrators, business men, lawyers, educationists etc., are befooled by the laws of nature and therefore they do not recognise the **Supreme authority of the All-Powerful.**

The lowest (2) of the man-kind

Almost 99.9 percent of the present population throughout the whole world, are now atheist. Advancement of material science such as Physics, Chemistry, Biology, Psychology or even Metaphysics, none of these have been properly treated towards an end which is the immanation. The only book, perhaps in the whole world, that has properly dealt with the Spirit Soul the immortal part in living being is the Bhagwat Geeta which is the essence of all Vedic knowledge, is read with keen interest almost in all the countries of the world. But nobody has cared to bring in practical use the words of the Bhagwat Geeta. Such persons, who do not care to bring in practice the teaching of Bhagwat Geeta, are described in it as the **lowest of the man-kind** for misusing the talent developed in the human form of life.

The personality of Godhead and the Spirit Soul both are qualitatively one and the same—although they are quantitatively different as part and whole. When the quality of the Soul Spirit is known, the quality of the Supreme Godhead is automatically known or conversely when the quality of Godhead is known, the quality of the Soul Spirit is automatically known. Spiritual knowledge means to know either of them for to know one of them means to know both of them. **The easiest process is to try to know the glorious energies of the Personality of Godhead** and when He is known every thing is known. In the darkness of night nothing is seen or known but in the day light when the Sun is up everything is seen and known in its proper—perspective. The material knowledge without the knowledge of the Supreme Lord is imperfect knowledge of the night and spiritual knowledge with the knowledge of the Personality of Godhead is the perfect knowledge of day light where nothing remains covered

Decoration of the Dead Body

(Continued from last issue)

Attainment of this stage of life is the highest perfection of human being and any process known or unknown that hampers the right progress of human life is to be considered as the process of 'Hinsa'. Perfect order of Ahimsa or non-violence lies in the act of giving full fledged access to the human being for self-realisation or awakening of pure consciousness in the matter of a individual soul's relation with the Supreme Personality of Godhead. This perfectness of life is called the life of a 'Harijan' or the person who is engaged in the transcendental service of Hari the Supreme Lord.

Mahatma Gandhi started this Harijan movement with a view to uplift the position not only of the Bhangis and Chamars or low grade human beings but also to uplift the position of those gentlemen (?) who are by mentality less than the Chamars and Bhangis. Harijan or the man of God Hari is the position of a great personality. Men who have spiritual introspection are always glad to give all respects to a person born even in the family of Chamar or Bhangi who has purified himself

(Continued from page 3, col 4)

After reading the Bhagwat Geeta if one is not able to know the Personality of Godhead, he is to be considered as the lowest of the mankind. The Sloka runs as follows: (To be continued)

by active devotional service of the Lord. Such men of spiritual vision will not give so much respects even to a person who is highly parentaged and erudite scholar in the Vedas but lacking in the quality of transcendental service to the Supreme Lord. A non-devotee Vedantist can not be equal to a real Harijan.

Shri Chaitanya Mahaprabhu was confidentially served by Govinda who was His god-brother also. This Govinda was a disciple of Shri Iswar Puri a Sanyasi in the order of Madhya-Goudiya disciplic succession. When Govinda approached Shri Chaitanya Mahaprabhu—Sarvabhouta Bhattacharya enquired from the Lord, how Ishwar Puri accepted a disciple born in the family of a Sudra (?). It is enjoined in the revealed scriptures that a Brahmin falls down from his elevated position, if he accepts a disciple born in the family of other than a Brahmin. The enquiry was specifically made to know how Ishwar Puri could violate such rules as he was a Sanyasi in the position of an authority.

Shri Chaitanya Mahaprabhu replied the question as follows:—“Shri Krishna the Supreme Personality of Godhead is the Supreme spiritual Master of all the universes. He was never under the popular convention of the Vedic regulations and as such He gladly accepted foodstuff in the house of Vidura who was by birth a Sudra, Srila Iswar Puri, who was accepted by the Lord as His

spiritual master—was equal to this position of Shri Krishna and as such his causeless mercy was bestowed upon Govinda even though he was by birth a Sudra.” Any person therefore born in any family need not be checked to his becoming an initiated devotee.

Shri Chaitanya Mahaprabhu corroborated this statement in many other places also. During His discourses with Shri Ramana-rama Roy, He said very clearly that a person who knows the Personality of Godhead Krishna in the angle of scientific vision—is certainly eligible to become a spiritual master, never mind what he is either a Brahmin or a Sudra, a householder or a Sanyasi. That is the verdict of Lord Chaitanya.

In another place during His talks with Sree Santan Goswami, He said like this:—

“Nobody is barred from the service of Shri Krishna never mind whatever he is. Even though a man is born in the lower status of life, he has all the right to approach the personality of Godhead. And a Brahmin because of his high birth may not be eligible for rendering service to the Supreme Lord.”

He concluded this statement in the following manner:—

“He alone is great who renders transcendental loving service to the Supreme Lord and the non-devotee is always degraded and disgraced. There is no consideration of caste, creed and colour in the matter of devotional ser-

vice for the Supreme Lord.”

“One who is humble and meek is more qualified for receiving the mercy of the Lord than one who is proud of his birth, heritage, opulence, erudition.”

All the good qualities of the celestials are manifested in the person of a devotee who has completely surrendered to the will of the Lord. But a non-devotee, inspite of his all sorts of material acquisition, is no more important than a venomous snake decorated with a jewel on its head. The only qualification of a non-devotee is that he will always be hovering in the mental plane and thus be attracted with the illusory external energy of the Supreme Lord. Nothing being outside the range of the Supreme Lord's influence, a person devoted to the service of the Supreme Lord is accommodated in the region of Daivi Prakriti or internal potency whereas a person who is detached from the service of the Supreme Lord is accommodated in the region of the external potency.

If therefore humane world has to be organised and thereby real happiness has to be derived, the people in general, philosophers and religionists must take to the science of 'Buddhiyoga'. That alone would save them from the entanglement of three fold miseries. That alone would raise a person transcendental to the natural qualities of mundane goodness, passion and ignorance.

GEETOPANISAD

The mystory of Bhagwat Gita was disclosed to Shri Arjuna. One who, therefore, understands the Bhagwat Gita in the line of Parampara (disciplic succession) of Arjuna—can only enter into the spiritual secret of it. “Geetopanisad” is explained in that light of disciplic succession with all the reasons and philosophy of practical life.

Out of many editions of the Bhagwat Gita, hardly there is one which is not an attempt to explain it by the the editor's own imagination. Empiric philosopher thinks that every one is competent to give his own imaginative explanation. But such speculative interpretations belong to a level of experience produced by one's qualitative nature. The words of the Personality of Godhead are, however, transcendental to such level of mundane experimental thought.

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नमो दुष्कृतिनो मुदा प्रपद्यन्ते नारायणाः ।
मायवशमवाप्ता आसुरमाश्रिताः ॥

Wordings

Na, Mam, Duskrutino, Mudha, Prapadyante, Naradhama, Maoya, Apahrita, Jnana, Ashuram Bhabam, Ashrita.

Synonyms

Na=Not, Mam=Unto Me, Duskrutino=The miscreants, Mudha=Grossly foolish, Prapadyante=Do surrender, Naradhama=The lowest of the mankind, Maoya=By the influence of illusory energy, Apahrita=Nullified, Jnana=All knowledge, Ashuram=Atheistic, Bhabam=Nature, Ashrita=Being taken up.

Translation

The miscreant, grossly foolish, lowest of the mankind, and nullified of all knowledge, does not surrender unto Me-being taken up by the atheistic nature.

Purport

It is said in the Bhagwat Geeta that simply by surrendering oneself, unto the lotus feet of the Personality of Godhead, one can surmount the stringent laws of

The Lowest of the Mankind

(Continued from the last issue)

material nature. And therefore a question arises here how is that many educated philosophers, scientist, lawyers, businessmen, administrators and all such men who are practically the heads and leaders of ordinary men—donot surrender to the lotus feet of Shri Krishna (the all-powerful) 'Personality of Godhead'. Mukti, or liberation from the laws of material nature, is sought after by all the above mentioned heads of the human being in different ways and with great plans and perseverance for great many years and births. If that liberation is possible to be attained by the simple method of surrendering one self, unto the lotus feet of the Supreme Lord, why then the leaders of the society who are highly intelligent (?) and hard worker, donot adopt this simple method of solving all the hard-nut problems presented before them?

The Bhagwat Geeta gives answer to this question very frankly in this statement.

The answer is that those who are really learned leaders of society like Brahma, Shiva, Kapila, Kumara, Manu, Narada, Vyasa, Devala, Ashita, Janaka, Prahlada, Bali, and later or Madhyacharya, Ramanujacharya, Shri Chaitanya and many others in the line who are faithful philosophers, politicians, educationists, scientists etc., do certainly surrender unto the lotus feet of the Supreme Person, the all-powerful authority. But those who do not actually so but pose themselves as such philosopher, educationist, administrator, etc., out of mental conceit, do not accept the plan of the Supreme Lord, without a Second. Such leaders, who have no God, manufacture plans and make the material existence

more different in the name of making a solution for them. Because the material energy is too powerful, she can resist the unauthorised plans of the atheist and nullify the knowledge of such planning commissions into baffled adventures.

Such atheistic plan makers have been described herein by the word **Duskrutino**, or the miscreants. '**Kritina**' means one who has performed meritorious work. The atheist plan-maker is certainly very intelligent and meritorious also. Because any gigantic plan good or bad must tax the good brain for its execution. Because the atheists brain is utilised in the wrong direction against the plan of the Supreme, and because the atheist does not know in fact the strength of the powerful material energy and also the mode of her work under the direction of the Supreme Lord, he (the atheistic plan maker) is called '**Duskrutina**' or the one whose merit is taxed in the wrong direction.

In the Bhagwat Geeta, it is clearly mentioned that the material energy works fully under the direction of the Supreme Lord. She has no independent authority.

She works like the shadow moves in accordance with the movements of the substance. But still she is very powerful also. As such the atheist, due to his godless temperament cannot know how the material nature works—neither he can know the plan of the Supreme Lord. Under such illusion and mode of passion and ignorance—all his (the atheist's) plans become baffled as in the case of Hiranya Kashipu and Ravana. All their plans were smashed into dust although both of them were materially learned, scientist, philosophers, administrators and educationists etc.

Such **Duskrutinas** or miscreants are of four different patterns as mentioned below:—

(1) The **Mudhas** or those who are grossly foolish, like the hard working beasts of burden. They want to enjoy the fruits of their labour, by themselves and do not want to part with them for the Supreme. The typical example of the beast of burden is an ass. This humble creature is made to work very hard by the illusory method of its master the washerman. The ass does not know for whom he works so hard day and night. He remains satisfied by filling his stomach with a bundle of grass (feeding), sleeping for a while under a fear of being beaten by the washerman and by satisfying his sex-appetite even at the risk of being repeatedly kicked by the opposite party. The ass sings poetry and philosophy also sometime, creating a rabid disturbance to the whole quarter; that is the position of the foolish fruitive worker who does not know for whom he should work. He does not know that **Karma** is meant for **Jajna** (यज्ञकर्म).

Whenever you meet such foolish worker, working very hard day and night for clearing the burden of his self-created duties,—you will find him saying that he has no time to hear anything about the immortal part of the living being. To such **Mudhas**, material gain, which are destructible, are all in all—although the **Mudha** enjoys a very small fraction of the fruit of his labour. Such foolish fruitive worker will remain satisfied even without sleeping for days and months together and due to some indigestive disease, will remain satisfied practically without food and yet he would like to work hard day and night for the benefit of his created masters at home and abroad. Without the knowledge of his real master the foolish worker

will waste his valuable time for something which is not his master. That is his illusion and he will never surrender to the Supreme Master of all masters, neither he will have time to hear about his real master in the proper channel. The Swine who eats the night soil will not care to accept sweet meats made of Sugar and Ghee. Such foolish worker will go on hearing continuously senseless enjoyable tidings of the flickering mundane world, but will have very little time to hear about the eternal living force of the mundane world.

(2) The next class of **Duskritina** or miscreants is called the **Naradhamas** or the lowest of the mankind. **Nara** means the human being and **Adhama** means the lowest. Out of the 84 lacs of different species of living being, there are four lacs of human species. Out of them there are innumerable low grade human forms of life who are mostly uncivilized and there are only a very few class of men who are actually civilized. The civilized human being are those who have regulated principles of social, political and religious life. Those who are socially and politically developed but have no religious principles must be counted amongst the **Naradhamas**. Religion without God, is no religion because the purpose of following religious principles means to know the Supreme Truth and our relation with Him. In the Bhagwat Geeta, the Personality of Godhead has defined clearly that there is nothing above His authority and therefore He is the Supreme Truth. And the civilized form of human life is meant for **reviving the lost consciousness** of his eternal relation with the Supreme Truth. The Personality of Godhead Shri Krishna (all powerful). The civilized human form of life is a chance to go **Back to God head** and whoever loses this chance, is classified as the **Naradhamas**. We get information from revealed scriptures that in the womb of the mother when the baby remains in extreme difficult position without any moving facility, the living baby prays to God for his deliverance and promises to worship Him alone as soon as he is out. That is a natural instinct of every living being to pray to God when he is in difficulty—because he is eternally related with God. But the child after his deliverance forgets the difficulties of birth and forgets his deliverer also influenced by Maya, the illusory material energy.

It is the duty of the guardians of children to revive the divine consciousness dormant in them. The ten processes of reformatory ceremonies, as enjoined in the **Manu-Smriti** which is the guide to religious principles are meant for reviving God-consciousness in the system of **Varna Ashram**. Nothing is strictly followed now in any part of the world and therefore 99.9 per cent populations are **Naradhamas**.

Shri Chaitanya Mahaprabhu, in the mode of propagating the '**Bhagwat Dharma**' or the activities of the devotees, has recommended people to hear submissively the message of the personality of Godhead. The primary book of this message is the Bhagwat Geeta. He can deliver the lowest of the human being by this submissive hearing process only but unfortunately they deny to give even an aural reception to these messages and what to speak of surrendering to the will of the Supreme Lord.

Naradhamas or the lowest of the mankind makes a willful negligence of the duty of human being.

(3) The next class of **Duskritina** or miscreant is called **Maoya Aphrita Jnana** or the person whose all erudite knowledge have been nullified by the influence of illusory material energy. They are mostly very learned fellows in the wrong direction. They are great philosophers, poets, litterateurs, scientists etc. but the illusory energy misguides them to the wrong direction and therefore they have no obedience to the Supreme Lord. When the whole population as above mentioned becomes identified with the **Naradhamas**, naturally all their so-called education are made to be null and void by the all powerful energy of physical nature. According to the standard of Bhagwat Geeta, a learned fellow is he who can see on equal terms, the learned Brahmin, the dog, the cow, the elephant and the chandala. That is the vision of a devotee. Shri Nityananda Prabhu who is the incarnation of Godhead as Divine Master—delivered the typical **Naradhamas** like **Jagai and Madhai** and showed the way how the mercy of a real devotee is bestowed upon the lowest of the mankind. So the **Naradhamas** who is condemned by the personality of Godhead—can again revive his divine consciousness by the mercy of a devotee only.

There are a great number of **Maoya Aphrita Jnanas** at the present moment even amongst the regular scholars of the Bhagwat Geeta. In the Bhagwat Geeta in plain and simple language, it is stated that Shri Krishna is the Supreme Personality of Godhead. There is none equal to or greater than Him. He is mentioned as the Father of **Brahma** the original father of all human being. Shri Krishna is said to be not only the father of Brahma but also the father of all species of life. He is the root of the **Impersonal Brahman** and **Paramatma** or the Super-Soul in every entity in His plenary portion. He is the Fountain Head of everything. Every one is advised to surrender unto the lotus feet of Shri Krishna. In spite of all these clear statements the **Maoya Aphrita Jnana** eschew their own imaginative way. Such imaginative way of explanations are all unauthorised because they are not received in the real **Parampara** line or disciplic succession.

Misdeeds of the Miscreant

Activities of the miscreant Ashuras or Atheist are described in the Bhagwat Geeta as follows:—

Wordings

Dambha, Darpa, Abhimana, Cha, Krodha, Parushyam, Eba Cha, Ajnamam, Cha, Abhijatasya, Partha, Sampadam, Ashurim.

Such **Maoya Aphrita Jnana** are described as **Mudhas** also because they deride at the person of the Supreme Lord for His feature like a human being. They do not know that the blessed human form of life is designed after the eternal and transcendental feature of the Supreme Lord.

All such unauthorised interpretations by the class of **Maoya Aphrita Jnana** outside the purview of **Parampara** system—are so many stumbling blocks in the path of spiritual understanding. Such **Naradhamas** do not surrender unto the lotus feet of Shri Krishna, nor do they teach others to follow such principles.

(4) The last class of **Duskritina** is called the **Ashurabhaba-mashrita** or the man of demonic principles. In other words this class is atheist out right. Some of them argue that the Supreme Lord can never come down in this material world. But they are unable to give any tangible reason as to why He is so not enabled by the desire of an atheist? There are others who will make Him subordinate to the Impersonal feature although the contrary is said in the Bhagwat Geeta. Envious to the Supreme Personality of Godhead the atheist will present a number of illicit manufactured incarnations in the factory of his imaginative brain. Such persons whose very principle of life is to decry the Personality of Godhead, cannot surrender unto the lotus feet of Shri Krishna.

Shree Jamunacharya Albandru of South India said "Oh my Lord! You are unknowable to the persons taken up by the atheistic principles inspite of your uncommon qualities, features, and activities; inspite of your Personality being strongly confirmed by all the revealed scriptures in the quality of goodness; and inspite of your being acknowledged by the famous authorities renowned for their depth of knowledge in the transcendental science and situated in the godly qualities."

Therefore the (1) miscreants, (2) grossly foolish person the lowest of the mankind (3) the atheistic principle as above mentioned, never surrender unto the lotus feet of the personality of Godhead inspite of all scriptural and support to the fact that words persons who recognise the Supreme Lord must belong to one of the above groups.

Daibi Sampat, Bimokshaya, Nirbandha, Ashurim, Mata, Ma, Sucha, Sampadam, Daibim, Ashi, Pandaba.

Synonyms

Dambha=Vanity, **Darpa**=Pride, **Abhimana**=Falsesense, **Cha**=and, **Krodha**=Anger, **Parushyam**=Rudeness, **Eba**=Also, **Cha**=and, **Ajnamam**=Ignorance, **Cha**=and, **Abhijatasya**=one born in, **Partha**=Oh the son of Prithu, **Sampadam**=possessions, **Ashurim**=Atheistic.

Daibi=Godly, **Sampat**=Possessions, **Bimokshaya**=Leading to liberation, **Nirbandha**=Leading to bondage, **Ashurim**=Atheistic, **Mata**=Ascertained, **Ma**=Do not, **Sucha**=Be disturbed, **Sampadam**=Possession, **Daibim**=Godly, **Abhijata**=Born in, **Ashi**=are, **Pandaba**=Oh the son of Pandu.

Translation

Oh the son of Prithu! the atheistic possessions of the Atheist, are vanity, pride, false-sense, anger, rudeness and ignorance.

Know it from Me that the Godly possessions are leading to liberation while the possessions of the atheist are leading to bondage. But oh the son of Pandu, you are certainly born in the qualities of the faithful.

Purport

The miscreant atheist or the **Naradhamas** class of men are vainly proud of their possessions like religiously, wealth, etc. Such men do know very little of the meaning of religion and yet they pose themselves as men of higher religious consciousness. Some of them dream of creating a **Ram Rajya** or the Kingdom of God without any obedience to the Personality of Godhead.

Similarly Ravapa wanted to possess Sita the potential Kingdom of Rama. Without Rama. He wanted the possession of Sita the energy of Rama minus Rama the Supreme Lord without knowing that Rama and Sita are never to be separated. In such a mode of ignorance he posed himself as a great devotee of Lord Shiva (a show of religiosity). This is called vanity or false sense of religiosity.

Such false sense of religiosity makes the atheist very proud of his so-called wealth and education. A learned faithful devotee of the Personality of Godhead is never proud of his education and importance.

Due to such pride and vanity, the atheist will look for receiving respects, artificially, which he cannot command. Respects cannot be demanded but it is commanded. The atheist is always keen after material honour

for his false prestige. When such hankering are not fulfilled, he becomes angry and behaves very rudely with other respectable men.

The atheist is always keen for dethroning the Lord and sit on His seat (?) without knowing that the Supreme Lord can never be dethroned by any powerful attempt of an Ashura like Ravana. His only business is to kill the godly consciousness of human being by force which is a sign of ignorance. Such sense of denying the existence of God-head, leads a living being to be entangled in the laws of physical nature. This means continuance of an existence of three fold miseries.

Atheistic temperament of human being is an artificial covering of the pure spirit soul and it is formed by unholy association. By culture of knowledge and by good association of devotees, one is able to give up his atheistic tendency, which procedure is always faultless. This faultless quality can be attained by culture of faithful performance of charity, restraint, sacrifice for god's service penances, simplicity, studies of the vedas non-violence, truthfulness, calmness, renunciation, peace not to speak ill of others, mercy, non-kankering meekness, intelligence, cleanliness, prudence, strength of mind, forgiveness, devotion, etc.

A person who takes his birth in an auspicious moment by dint of his past pious actions, do attain such good qualities leading to the path of liberation; but even if a person by dint of his past misdeeds has taken birth in an inauspicious moment—he can rectify his bad luck by good association of the transcendental devotees and thereby taking to the practice of devotional services. "Back to Good-head" is giving you such good chances. It contains the potent sound of the liberated souls.

All the above mentioned qualities are means to an ultimate end. They are not the end by themselves. The ultimate end is attainment of devotional service of the Supreme Lord in place of illusory service of the external energy. This is our eternal engagement as against the temporary life. Arjuna is assured of his ultimate goal because he was engaged in the service of the Lord. The Lord desired the war of Kurukshetra and to execute it was to serve the Lord. Arjuna was therefore immune from the reaction of the necessary cruel acts of a battle field, as a matter of course.

The atheist being devoid of this transcendental service, he does not know how to apply different energies at different place.

Lord Shri Chaitanya ^{and His Teachings.}

Sri Chaitanya Chaitanya is the record of immortal activities of the Lord. In the first part 9th chapter of the book the welfare activities of the Lord is described in nutshell.

According to Sri Chaitanya Mahaprabhu, every one who is born in the holy land of Bharat Varash or India, must engage himself in the welfare activities for the human society. He says that one desirous of doing welfare activity must implant in his own life, the real ideas of welfare. For without knowing the art of doing such welfare activities nobody can do real welfare to the human society.

Why he has stressed on the point of talking birth in the land of Bharat Varash. Because Bharat Varash is the land of real culture. The sages and Rishis of India cultured very gravely the problem of life and all of them agreed in one point that no permanent welfare can be done so far the material body and mind is concerned.

Lord Buddha renounced this material world to practice the means of attaining Nirvana or the ultimate annihilation of all distress. He preached the cult of non-violence.

Sree Sankaracharya preached that this material world is non-reality and the spirit Soul is the Supreme Truth. He stressed on renunciation and culture of knowledge as the means to attain to the highest stage of realization.

None of them however preached that a material plan, under the guidance of modern scientific and experimental thought, can bring in real happiness to the human being. Both of them preached different patterns of ultimate voidness and stressed on the point of renunciation. In other words both of them stressed only on the point of uselessness of the material world. But none of them gave any positive information of the life in eternity.

In the Bhagwat Geeta the living entity has been described as the eternal or Santanam. And actually we want from the very core of our heart an eternal life. We think so because actually we are eternal. We want eternal life not as an ideal but actuality. There is eternal life and enjoyment with our

present status of life as labour hard for every happiness. All endeavour no rid of the four stresses of material life, the distress, the distress, the distress and the distress

of diseases. We can falsely claim advancement of scientific knowledge but with all we are unable to overcome all the above distresses by any welfare thought. The Nirvana idea is an idea of suicide and the renunciation idea is an idea of negation only of the above mentioned distresses.

The positive life and happiness is the real reality that we want. Without such positive knowledge, we are apt to utilise this present temporary life for all sorts of material happiness in terms of the philosophy of Charbaka. Charbaka did not believe in the eternity of life. He believed in Hedonism and therefore recommended an irresponsible life of eat, drink merry and enjoy. He advised there is nothing after death? And Buddha and Shankara advised there is practically voidness after death. Voidness is another name of nothingness. People therefore took up the idea of nothingness after death and they clinged to the everything of this present world. To save them from such hopelessness of Voidness and nothing after death, the message of Shri Chaitanya Mahaprabhu has to be propagated all over the world. Lord Jesus Christ also promised kingdom of heaven and the fatherhood of the Almighty God but nothing in detail. So also preached His Holiness Hazrat Mohammed. But none of these great prophets of the world preached the idea of a life of planning only for material enjoyment which is never to be perfected.

According to Vedanta Sutras or Vedanta philosophy Brahman or the Supreme Truth is by nature 'anandamaya' or full transcendental bliss and happiness. And the living entities have been identified with the nature of the Supreme Truth. Apart from the controversies of dualism and monism of the Vaishnava and Mayavada schools of thought we can practically experience that every living entity is fond of a jolly or merry life and his only struggle for life is to attain to a perfect stage of happiness. But no body finds that perfect stage of happiness in this material world, because according to the experience of Brahma or the original father of the human race—every body in this material world has to work very hard for the ideal of happy life. Labour, anxiety and happy life all these go ill together.

Happiness minus labour is the standard of happiness. This idea of happiness in the material world has created the classes of haves and have-nots. The haves class or the capitalist class have created an artificial way of happiness by material adjustment with the help of modern scientific thought but they have to maintain the status quo, which is

always tottering, with the greatest caution. The haves not class or the labour class is trying to reach the status quo of so-called happy capitalist class and as a result of such perpetual struggle for attaining happiness without labour is going on in this material world. The labour class leader leaves the labour party when he is exalted to the position of an earldom. That is the practice in the material world. So every one has to create his position of earldom from the position of serfdom and nobody is free from it in the interim period of labour between the positions of the earldom and that of serfdom.

There are different grades of planets all over the universe. And in all the planets there are different grades of life. In the upper regions which are known as Bhubha Loka, Swaraga Loka, Jana Loka, Tapa Loka, Maha Loka and Brahma Loka situated above the planet called the earth or the Bhoo Loka, life is comparatively good. But persons, who have no information of such Lokas, are busy in the matter of adjusting things in the Bhoo Loka or this earth. The recent adjustment of welfare activities have been started in this matter of Bhodan Janina (?) which is a plan of adjustment between the classes of haves and the have-nots. So there is also labour and struggle and therefore there is no chance of unhampered life in these got up happiness.

The life in the other Lokas are better than the life in this Loka. For example, the duration of life in the Swaraga Loka is many many times more than the duration of life on the earth. It is said that one day in the Swaraga Loka is equivalent with the period of six months on the planet of earth. People live there for ten thousands years of such six monthly days and the standard of life is far superior than what we can enjoy in the very best life here. And the standard of life and existence period is still more higher and higher in the other planets mentioned above. In the Bhagwat Geeta the standard of life and duration of existence in the Brahma Loka i.e. the highest planet in the universe is described. It is said there that the sum total of one thousand grand yugas is calculated to be twelve hours in the life of the people in the Brahma Loka. The sum total of one grand yuga is calculated to be 4300000 solar years. Multiply these years by 1000 and thus the 12 hours of Brahma Loka is equivalent to the solar years of this earth to the extent of 430,00,00,000 i.e. four hundred and thirty crores of solar years. That makes the day of 12 years and there is the night. The people in Brahma Loka live to such 100 years of life. And in proportion to this age, the standard of life also is higher than what we have got here.

Can any plan maker bring in in the type of Swaraga Loka or Brahma Loka on this planet of earth? No it is never possible.

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*Godhead is Light , Nescience is darkness. Where there is Godhead there is no Nescience.



(An instrument for training the mind.)

Edited and Founded

(It educates humanity of its Divine nature

Under direct order of His Divine Grace Sri Srimad Bhakti Siddhanta Saraswati Goswami Prabhupada

By Goswami Abhay Charan Bhaktivedanta

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PHILOSOPHICAL PROBLEMS WITHIN SOCIAL AWARENESS

(470th Birth anniversary of Lord Chaitanya)

Albandaru Shri Jamunacharya said in his Stotraratna

आनन्दसिद्धिर्निर्वाणः सौम्यान्मार्गैश्चरति—
 सम्प्रसादात् तत्र परिशुद्धिर्भवति स्वभावम् ।
 साक्षात्कारेण भवत्यपि निगुह्यमाने
 पदवन्ति विविदिगिरी तदन्वयनात् ॥

Wordings

Ullanghita, Tribidha, Seema,
Samam, Atissayce, Sambhaba-
nam, Taba, Paribradhima, Swa-
bbabam, Maya, Valsea, Bhabata,
A-i, Niguhyaanamam, Pashyanti,
Kecchit, Anisham, Twadannya-
bbaba.

Synonyms:

Ulaughita = Transcendental,
Tribidha = Time, space and
thought, Seema = boundary, Sa-
mam = Equal, Atishayee = Grea-
ter, Sambhavanam = Possible,
Taba = Your, Paribradhima =
Inconceivable, Swabhamam
= Characteristics, Maya = Illusory,
Valena = Under the influence of,
Bhabata = Are, Api = Although,
Niguhyanam = Covered by,
Pashyante = Can look into, Ke-
chit = Some body, Anisham =
Always, Twadannyabhava =
Those who are engaged only unto
you.

Translation

Oh my Lord! everything material is within the boundary of time, space and thought. But so far your characteristics are concerned, they are transcendental to all such limitations. Although such characteristics are covered by your illusory energy, yet those, who are constantly engaged in your service, can always observe such transcendental characteristics.

Репорт

The philosophical problem is to search out the Supreme Truth and adjust things in that direction for the highest benefit. The Supreme Truth is the Fountain Head immanation of everything that be. According to Bhagwat school, everything is born from the Supreme Truth, everything is sustained by the Supreme Truth and when everything is dissolved

the Supreme Truth remains. That is the verdict of all revealed scripture. This Supreme Truth is the Absolute Personality of God-head and He is worshipped by the relative Truths, who are also persons or living entities,—by singing the transcendental songs which delivers them from the mental speculative habit in the manner of the empiric philosophers. The Supreme Truth is revealed in dual phases namely as the Absolute Truth and the relative truths. The relative truths are manifested at times and annihilated again while the Absolute phase remains eternally. In the relative truth or in the phenomenal world, the creation the nature, the three modes of Nature, the different species of life, the senses, the sense object and similar other objects appear to be true although all of them are meant for temporary existence. These varieties of manifestation in the relative truth appear to be true because they are all perverted reflection of the Absolute truth. The Absolute truth is therefore the Substance while the relative truth is just the shadow and perverted reflection. Existence of the shadow is due to the existence of the Supreme Truth. The relative truth exists as the golden mountain exists in dream or in the mind. There is the gold and there is the mountain. Both things combined, one can dream of golden mountain. The golden mountain is a non-existent truth but it appears to be truth for the time being in dream or in delusion because there is actual existence of gold as well as the mountain or the "Ghora" and the "dhan". Therefore manifested existence of the relative truth is dependent on the existence of the Absolute truth. The relative truth is therefore a creation of an exchange of the five gross elements of nature. Such exchange

of the material elements makes it possible to manifest a temporary truth which is like the mirage in the desert. The living entity is captivated by such mirage and is therefore subjected to the laws of nature in the cycle of birth and death. In the mirage the rays of the sun, in contact with the sand, appear like water and the water appears as mirror transformation of earth. This appearance of one thing in place of another, is the illusory representation of the Absolute truth. The Absolute truth is therefore distinct from the manifested relative truths. At the same time manifestation of the relative truth is another phase of the Absolute truth. *The relative truth is therefore simultaneously one and different from the Absolute Truth.*

The Absolute truth is self-sufficient because everything emanates from Him. He is fully cognizant of everything and it is He only who had impregnated the Vedic knowledge in the heart of *Brahma* the original father of the human-kind. The Vedas are said to be supramundane literature. It is so because *Brahma* was enlightened by Him and after that *Brahma* transmitted the knowledge in the universe through *Narada* and from *Narada* to *Vyasa*. The vedic knowledge was thus transmitted by the disciplic succession. The Absolute Truth is therefore cause of the original cause of the manifested relative truth.

The *Scutimantia* runs as follows:—

"यो वा इमानि भूतानि जगत्ते येन जगद्भि
नीभिर्न यम जगद्भिर्न जगद्भिर्न" etc.
The Absolute Truth is that from
whom all these manifested crea-
tions have come. It is He only
who maintains this creation. And
when the creation is annihilated,
it goes into Him only, etc.

The inert nature cannot be the cause of a planned creation. The Absolute Truth is cognisant of the

plan. Neither the sentient living entity can be the cause of creation. The living entities are not independent by themselves but the Absolute Personality of Godhead is self-sufficient independent Person. All persons or living beings do render service to the superior. Each and every living entity has two phases of activities. He accepts service from his subordinates and reciprocally he renders service to his superiors also. That is the law of nature. Everyone is constitutionally a servant of another. *The Absolute Truth Personality of Godhead does not render service to anyone.* He accepts service from all others. He is therefore called the Supreme Being of all other living beings. *Brahma* is the topmost of all the living beings—but the Absolute Truth Personality of Godhead is the teacher of *Brahma* also. The highest intelligent persons namely the denizens of heaven are also bewildered in Him. *The Supreme personality of Godhead is therefore a philosophical problem.* He is self-sufficient, self-cognisant, Supreme Truth and nothing bewildering, as it is in the relative truth—does exist in Him. He is transcendental to the manifested world.

In the relative truth everything can be known within the purview of time, space and thought but in the realm of the Absolute no such method of scientific thought can work. The Absolute Truth can therefore be known by the transcendental method of thinking. *The transcendental method of thinking is known to the transcendental devotees of the Absolute Person.* The Lord, His Name, His Fame, His Qualities, His Pastimes etc. cannot be known by the method of scientific thought of the mundane plane. And that is the philosophical problem.

Shri Chaitanya Mahaprabhu teaches us this transcendental method
(Contd. on page 2)

असत्यमप्रातिष्ठम, तेय, जगद-
दह, अनिस्वरम, अपारस्पारम,
सम्भुतम, किमन्यत, कमा
हेतुकम।
(गी. १५-१७)

Wordings

Asatyam—Wholly false, Apra-
tistham—Without any origin,
Tey—They, Jagat—The universe,
Ahu—Do say, Aniswaram—
Godless, Aparasparam—By
intercourse of man and woman,
Sambhutam—Produced, Kim—
What, Anyat—Else, Kama—
Sex appetite or creative force,
Hetukam—The ultimate cause.

Synonyms

Asatyam—Wholly false, Apra-
tistham—Without any origin,
Tey—They, Jagat—The universe,
Ahu—Do say, Aniswaram—
Godless, Aparasparam—By
intercourse of man and woman,
Sambhutam—Produced, Kim—
What, Anyat—Else, Kama—
Sex appetite or creative force,
Hetukam—The ultimate cause.

Translation

They (the atheists) do say
that the universe is without the
Supreme cause, it is false and
Godless. It was created by
sex appetite or the creative force
in man and woman. Except
this what else there is the cause
of creation. (?)

There are different theories of
the mental speculators, in the
matter of creation of the uni-
verse. But the Bhagwat Geeta
rejects all those unauthorised
theories on account of its
conception of the Personality of
Godhead. The atheist thinks
that God (if there is any one
like that) is an Impersonal
identity without any sentient
activity. Whereas in the Bhag-
wat Geeta and in all other
authentic revealed scriptures
God is said to be the Supreme
Cause of everything. And be-
cause He is the Supreme Cause,
He is sentient, and all-powerful
Personality. Impersonal feature
of Godhead is the negative de-
scription of His material concep-
tion. By such negative concep-
tion, the materialist is sure to
arrive at the conclusion of void-
ness as the ultimate cause of
creation. Students of the Bhag-
wat Geeta in the Parampara line
of Shri Arjuna, do not accept
this atheistic theory. In the
Bhagwat Geeta and in all other
authentic revealed scriptures
accepted by the Acharyas, crea-
tion of the material world is
accepted to have been effected by
the will of the Supreme Lord
who is sentient, active, all power-
ful and the Person. This material
world is externally a manifested
expression of His all powerful
will. The Absolute Personality
of Godhead is not different from
His varied energies or from the
Will of creative function. They
are all one in varied diversity.

The creative force of the ma-
terial world is called external
energy of the Supreme Person.
This energy is produced from the
eyes of the Supreme Lord and
the power of His vision is re-
presented by the ever-glowing
disc of the sun. This sun is said
to be the controller of all planets
and the sun has unlimited po-
tency of immense temperature.
The whole creation is therefore
sustained by the heat produced

GODLESS CREATION

Atheistic and Dangerous Theory

by the sun and at the time of
annihilation the rays of the sun
will be so much powerful as
twelve times more than what it
is.

The Parkriti or the material
energy consists of Agni (fire)
Mahi (earth) Gagan (sky) Ambu
(water) Marut (air) Dishasa
(Space) Mana (the mind etc.)
Kala (Time) Atma (the living en-
tities) Jagat (the universe) Traja
(in there dimension) all are pro-
duced by this energy and all of
them are absorbed by Him as
also sustained by His diverse
energies and the sun is one of
such varied powers of the Su-
preme Lord.

The Parkriti or material na-
ture is inert and she has no inde-
pendent power to produce the living
entities. Matters as above men-
tioned combinedly called as
Parkriti but Atma or the living
entities is another Prakriti called
the superior nature of the Lord.
This superior nature of Godhead
is impregnated by Him in the
Apara Prakriti or the material
Nature and thus the living being
is produced. Accordingly the
material Nature is the mother of
the living being but the Supreme
Father, who impregnates, is the
Supreme Lord. The Supreme
Lord is the father of all living
entities displayed in 84 lacs of
species.

This sex-idea of the creative
force is different from the sex-
idea of our tiny brain. Here the
conception is made possible by
the organ of vision. The sense
organs of the Supreme Lord are
not of the same quality as that
of ours. Each sense organ of the
lord has all the potencies of all
other organs. Therefore vision-
ary organ of the Lord can act
the function of the generating
organ. But the sex idea is given
here for the reason that we may
understand it in our present
limited power of acquiring
knowledge.

The atheist however takes
this act of sexuality in his own
imaginative way and thinks that
the origin of creation is due to
an accidental sex desire as it
happens in the ordinary living
being. But the purpose of crea-
tion is planned one and it has a
great purpose on the back-ground.
It is neither Godless nor
accidental.

The living entities are de-
scribed in the Bhagwat Geeta
as the parts of the Supreme
Being and some of them out of
their own independent will
wanted to lord it over the ma-
terial nature. The living entity
constitutionally being a servitor,
can not lord it over any thing ex-
cepting that he can render
service only. So the material
world is created for fulfillment of
such false sense of enjoyment of
the fallen living being. These lost
living beings are accommodated in
the material world and they are

awarded and decorated with the
mind and the five senses to make
a prolonged struggle for existence
and if possible to come to his
senses by the association of de-
voted. The material world is
therefore a sort of facility to the
false sense of the fallen souls
who declined to serve the Su-
preme Lord but preferred a so
called independent life at the
mercy of the material energy.
The material world is therefore a
sort of prison house for these
living beings who deviated from
the constitutional position.

The atheist does not believe
all these authentic statements of
revealed scriptures but they have
their own theories of different
views. There is no agreement of
the atheists about the uniformity
of creation. They make there-
fore a compromise amongst them-
selves in a mutual praising society
and each and everyone of them
is recognised by the other as a
great scholar and each and
everyone's theory is accepted as
something authentic.

According to these mental
speculationists, the Vedas and
Puranas are so many big humbugs
without any truth in them (?)
Some of them accept the four
Vedas only as true but reject
the Puranas as untrue. Some of
them reject bothwise and say
that the Author of scriptures or
the sages and the Rishis are great
imposters and sophists of the
first order.

With this conclusion they come
to the truth of their own imagina-
tion with a net result that they
learn to cling to the temporary
existence of the present life
without any care for future
transmigration. They do not
believe in the scriptural truth
that this life is a preparatory
stage for the next good or
bad position and in an irrespon-
sible manner they go on indulg-
ing in the sense gratification
business in an unrestricted mo-
tion. Their theory of Godless
creation makes them more and
more irresponsible and for them
only, the world becomes a hell
itself unfit for human habitation
and the saner section is whol-
ly disturbed.

The cause of creation is educed
to non-cognizance of the Supreme
Creator if there is any. The
manufacturer of a material
object knows the art of manufac-
turing his own article but the
parents of a child do not know
how their offspring is manufactur-
ed in the womb. Without their
knowledge, the process of manu-
facturing a child in the womb of
the mother, takes place. It is
all automatic ways of the material
nature. Similarly the cause of
creation, in the opinion of the
atheist, is unknown to the Creator
if there is any, and therefore
there is no God cognizant of the
creative forces (1) Existence of a
Personal God is thus dismissed

by the judgment of the atheist
with the net result that all of
them are free to put forward as
many theories as they like. Some
of them are prominent as
Kanada, Vaisesi, Kakapila and
their followers who put forward
the theory of atoms, electrons,
nebulous gaseous and similar other
causes of creation without know-
ing that all such atoms, electrons,
nebula or gas are products of the
five gross elements which are
themselves the effects of some
other subtler causes known by
the name inferior nature. Every
one of them sticks to his own
theory of creation and no body
accepts the Supreme cause of
all causes, is the Personality of
Godhead. That is called atheism.

BLIND MATERIALISM

The result of a Godless civili-
zation now merrily going on all
over the world is that the people
are being systematically trained
up in the matter of satisfying
the senses. No body knows
the standard of sense-gratifica-
tory process. Old sense-grati-
ficatory processes are changed
day by day yielding place to
the new and when one neces-
sity is gratified another is
created. That is the name of
progress (?) never mind it glides in-
to the hell. In the language of the
revealed scriptures this progres-
sive attraction of the material
world is the illusory method of
the external energy. The slokas
in the Bhagwat Geeta runs as
follows :—

एतां द्रिष्टिमन्थन् नराधनोऽन्धकुक्षयः ।
प्रमथन्मथन्मथन्तः स्वयम् बन्धोऽहितः ॥
कामार्थकियं दुष्पुंर दम्भमानसन्निताः ।
मोहम् गृहीत्वात्तदग्रहणमकरोन्मुचिताः ॥
(गी. १६-६-१०)

Wordings

Etan, Dristim, Abastavya,
Nastatmana, Alpabudhyaya, Pa-
rabhata nti, Ugrakarmana,
Kshayaya, Jagataya, Aheeta.

Kamam, Ashritaya, Duspuram,
Dambha, Manas, Madanwita,
Mohat, Grihitwa, Asatgraha,
Prabartate, Asuchibrtat.

Synonyms

Etan—This, Dristim—views,
Abastavya—Accepting, Nastat-
mana—Those who have lost the
soul, Alpabudhyaya—Men of
poor fund of knowledge, Prabha-
kanti—Do flourish, Ugrakar-
mana—engaged in dangerous
work, Kshayaya—For the des-
truction of, Jagat—The world,
Aheeta—For no body's benefit,
Kamam—Sense-gratification,
Ashritaya—Taking shelter of,
Duspuram—Insatiable, Dambha
—Pride, Mana—Prestige, Ma-
danwita—Led by madness,
Mohat—Out of an illusion,
Grihitwa—Taking to Asatgraha
—Temporary or false conclusion,
Prabartate—Do exist, Asu-
chibrtat—Men of unclean
habits.

Translation

Men, who have such poor fund
of knowledge and have lost their
spiritual identity, do accept such
atheistic views (theory) and

being engaged in dangerous work flourish for no one's benefit. Such men are conducted by insatiable desire of sense-gratification, pride and false prestige which are all signs of insanity. Out of an illusion they take to false conclusions and thus the world becomes full of such men of unclean habits.

Purport

This is an actual picture of atheistic civilization conducted by blind materialism. By such unrestricted advancement of blind materialism, people have lost sight of their spiritual identity and the so-called progress of learning means an assembly of poor fund of knowledge. When such poor fund of knowledge prevails, one can only live in the fool's paradise in a Godless atmosphere of potential animal life. This poor fund of knowledge is condemned by the author of the philosophy of Bhagwat Geeta.

When Arjuna spoke some ordinary things from the religious scriptures in connection with social life and yet he could not solve the problem in the battle field of Kurukshetra—he decided to surrender himself unto the guidance of Shri Krishna the world teacher, for real enlightenment. On his doing so, Shri Krishna chastised him in the very beginning and said that Arjuna in spite of his learned speeches on social matters, possessed a very poor fund of knowledge although he posed himself to be very learned man.

Sri Krishna said that a really learned man does not lament over flickering things which come and go by the laws of material nature. A really learned man directs his mode of action towards spiritual realisation. And to adjust the poor fund of knowledge of Arjuna, Shri Krishna began to speak and instruct on the knowledge of the Spirit Soul, the basic stand of all humane civilization.

When the basic principle of human civilization is lost, sight of by the *Nastatmanas*, the whole campaign of advancement of learning becomes a colossal hoax. Blind materialism means loss of spiritual sight. As such the present civilization of blind materialism is a kind of polished animalism leading the people to varieties of dangerous work for no body's benefit. Both the leaders and the followers are gliding towards a great fall down.

Shri Krishna advised Arjuna to be engaged in work constantly for without work no body can accomplish even the primary necessities of life. By this He explained that spiritualism does not mean to leave the actual field of work and live in a secluded place for cheap distinction. That is not spiritualism. Spiritualism means that every one must practise it personally and propagate the same for other's benefit. So there is no question of stop work in any stage of spiritual culture.

Spiritualism or materialism whatsoever may be the aim of life, after all the body and soul, must be pulled on together. So long this material body is there one has to maintain it properly even for spiritual culture. This does not mean that one has to take to dangerous type of work for no one's profit.

By the grace of the illusory energy of Godhead we are now engaged more and more in the dangerous type of work in this machine-age. The machine-age is the result of dangerous type of work. When we leave aside the culture of spiritualism, we are entangled in the dangerous type of work. No body can live for a moment without work and therefore when finer elements are made to stop working, gross materialism occupies the devil's brain. The result is that we have now come to the age of nuclear weapons for the destruction of material civilization. By the law of nature, the nuclear weapons have been produced for crushing the result of blind-materialism.

The peace move of different powers of the world, by the false gesture of suspending the experiments of dangerous weapons—may be very much pleasing to the comparatively weak nations—but these temporary peace-moves will prove useless by the law of material nature. When the dangerous weapons are produced, they must be utilised for annihilation of blind materialism by the plan of the *Daivi Maya* or the external energy of Godhead. The problem can be solved when they are taught about their spiritual identity.

The soul-killing civilization is progressively taking to the dangerous type of work by invention of huge mechanical means. The illusory energy is creating this atmosphere for blind materialism and on the other hand she is arranging for their destruction also. Such opposite methods are called illusory energy. The human energy is thus misused for breaking the same thing which is produced by the same energy. It is something like blazing the fire and extinguish it by pouring water simultaneously—a sign of insanity or spoiling the valuable human energy meant for spiritual culture. History has been repeated so many times and many many leaders of materialism like Napoleon, Hitler and others now remain in name only without any sign of the material progress planned by them. De-Stalinisation has already begun in Russia. No body is enjoying the result of civilization created by atheists like Ravana, Kansa, Aurangzeb, Napoleon or Hitler. Everything is in oblivion and this teaches us the lesson that the materialistic plans of the present age will also meet with the same fate after a lapse of 50 years. Therefore blind materialism does not bring in any permanent relief in the world.

The mode of spiritual plan is explained very clearly in the II

Chapter of the Bhagwat Geeta. This plan is called 'Buddhiyoga' which has neither any destruction nor any lapse. Even a slight progress in the line of 'Buddhiyoga' can save the performer from many many dangerous types of work.

In order to save the people from blind materialism they have to be trained up in the art of 'Buddhiyoga' or the transcendental loving service of the Personality of Godhead. 'Buddhiyoga' is another name of 'Bhaktiyoga' or devotional activities.

Blind materialism will progressively lead to the dangerous type of work in the matters of sense-gratification. The senses are compared with the fire. Fire is never extinguished by constant supply of clarified butter. Blind materialism has no limit of standardisation. You go on increasing blind materialism and there will be no satiation of desire. It is something like the conspiracy of the illusory energy (*Maya*). It is a sort of mirage which creates a false impression for water pool in the mind of the thirsty deer, in the desert. It does not know that there is no water in the desert. The poor creature under delusion goes farther and farther deep in the desert with the ultimate result that it meets with death instead of getting water. The oasis in the midst of a desert reminds us of the life in the kingdom of God.

Blind materialism has therefore given a false impression that the world has no need of God.

We may thus believe it or do not believe it the Supreme Lord is there and the sufferings of the civil-disobedient atheist are also there. The permanent soul is there and the law of transmigration is also there. The controlling power of material nature is there and the police action of material nature is also there. Blind materialism may not see to all these work of Prakriti but her stringent laws are there manifest at all times. Even a powerful atheist like Mohishasura could not resist the laws of material Nature in spite of his ability to show many magical jugglery for existence. As such the atheist and blind materialist will be obliged to transmigrate according to his present association of the modes of Nature. How such faithless atheist will be dealt with is explained in the Bhagwat Geeta. The atheist student of Bhagwat Geeta carefully avoids this portion of the reading.

Infection of association, with the qualitative modes of nature, is so strong that it is quite possible for the atheist to be obliged to take his next birth as a mouse in the huge mechanical plants established by him. Will the atheist like to become a mouse or a serpent or a dog in his own establishment after his death. He may not believe in it but even then also he does not know what is going to happen next after his

death. He has no knowledge of the spirit soul neither of its mode of transmigration. The whole thing is looming in darkness and why should he risk at all his valuable life in such darkness when there is the light before us—the Bhagwat Geeta. Let the blind materialist take light from the Bhagwat Geeta. Let him mould his life in the new light inculcated in the Bhagwat Geeta. The atheist is requested herewith for his own benefit and for the benefit of all concerned—not to indulge in any more attempt of insanity. The whole world is already infected with an epidemic of insanity. The whole world is now full with men of unclean habits. And to save the world from further deterioration for human habitation, the atheist should give up the mode of irresponsible life under the influence of blind materialism and take to the path of 'Buddhiyoga' as mentioned in the Bhagwat Geeta.

ALL COMPACT IN THOUGHT

The poet, the lunatic and the lover are always compact in thought without any realistic vision. The Goddess leaders of the people are also compact in thought in repeated-conferences and meetings without any realistic idea; and the Bhagwat Geeta gives them lessons in the following words.

चिन्तापरिमयेयान् प्रलयान्तमुपश्रिताः
कामोपभोगसखा एतावदिति निश्चिताः ॥

(गी०)

Wordings

Chinta, Aparimeyan, Cha, Pralayanta, Upashrita, Kama, Upabhoga, Parama, Etavat, Iti, Nishchita.

Synonyms.

Chinta=Thoughts, Aparimeya=Immeasurable, Cha=And, Pralayanta=Extending to the end of life, Upashrita=Covering, Kama=Sense-gratification, Upabhoga=Enjoyment, Parama=To the highest limit, Etavat=Up to this, Iti=only, Nishchita=So concluded.

Translation

Godless leaders falsely thoughtfully conclude that sense gratification to the highest limit is the ultimate goal. Such thoughts endure them till the time of annihilation and there is no limit for such extensive thought.

Purport

Godless leaders do pose themselves as very much thoughtful but the range of such thoughts can not transcend the limits of sense gratification. Such attitude of thoughtfulness in an immeasurable way—cannot help them solving the problems of life. As such the illusory energy *Maya* laughs at them when they are seriously thoughtful like an iron-man. Many such iron-men come and go but the laws of nature are never changed. The tides of the river flows down as it is and the Sun or the Moon do their

regular routine work regardless of the disasters, that take place on the surface of the earth; as the result of such thoughtful attitude.

Mother earth has had a wide experience of such thoughtful leaders come and go. Not to speak of mother earth, even our mother India has had seen many many kings and leaders come and go living in her arms house for a few years only. Mother India has seen in the past the Hindu rulers upto Emperor Ashoka, Mohamadan rulers upto the descendants of Aurangzeb and the English rulers upto the end of 1947. And she is now experiencing the ruling capacity of her own children. But the funny thing for her is that **when a King or a party fights with the rival claiming India or part of it as his or the party's own plaything**, Mother India sees at them and laughs at them when such King and party leaves her land after a period of illusory activities. Without any account of the past, the present thoughtful leaders think that they can make a permanent solution of things without any reference to the help of God.

Dr. N. V. Bannerjee while discussing at U. N. E. S. C. O. Seminar at New Delhi (Friday 23rd March 1956) on the matter of **impact of social changes on contemporary thought**, said like this.

"The basic conflict in contemporary India is between the scientific attitude and scientific method of thinking on the one hand and the transcendental modes of thinking, on the other. The most pressing challenge before the thinkers in the country today is how to seek ways and means of resolving the conflict."

Modern scientific thought is basically wrong, because such thoughts are products of the changing mind a subtle form of material elements. Transcendental modes of thinking is basically right because it emanates from the realm of eternal spirit or the deeper aspect of human personality.

Deterioration or rather divagation from that deeper aspect of human personality to the vulgar ways of the flickering mind, has made it possible for **decline in the qualitative level of recent Bengali literatures**. This was rightly observed by Dr. Ganguly in the unesco Seminar.

Such vulgar thoughts up to the end of one's duration of life, makes the mental speculator a laughing stock in the eyes of the sinner section of contemporary people. One who has realisation in the transcendental modes of thinking, is always fixed up in the programme or plan of material nature and does not lament over flickering things neither does he concentrate his serious thoughts over them.

"সত্যমহাত্ম্যং নান্যমর্থনং বজ্রম্"

The voluminous thoughts of the atheist is based on the principle of sense-gratification. The 'Rasa' theory as propounded by Dr. Nagendra, Prof. of Hindi, —are also of two varieties. The 'Rasa', created by material scientific thought is perpetually perplexing to the creator as well as to the enjoyer of such thought. But 'Rasa' created by the transcendental modes of thinking is not only non-perplexing but also ever-increasingly pleasing to the deeper aspect of human personality. The 'Rasa' life of Bhagwat is different from such mundane quality of Rasa.

The materialist who thinks on the mental plane cannot go beyond the purview of the lower senses subordinate to the actions of mind. The world of contemporary thoughts are overwhelmed by different qualities of lusty thoughts created by direct consciousness of the material senses. These are stages of raising the standard of thoughts by the transcendental methods. The ephemeral thinkers are called 'Pratikshahadi', i.e., class of thinkers who can realise only by direct perception in the name of scientific mode of thinking.

But there are stages of thinking process on the transcendental or supramental plane and they are called "Parokshya", Aparokshya", "Aprakrita" and Adokshya stages of perception. Sense-gratificatory "Pratikshya" or scientific mode of thinking is the lowest stage of thinking than the above mentioned four stages of transcendental modes of thinking. "Parokshya" stage is the beginning of the transcendental mode of thinking. "Aparokshya" stage is the stage of realization of one's deeper aspect of existence. "Aprakrit" stage is the platform of "Vasudeva" wherein perfection of transcendental modes of thinking is reached at and in that platform the relation of living entity with the Supreme Lord 'Vasudeva', is transcendently realised. And the 'Adokshya' stage of transcendental realisation is the tasting a transcendental 'Rasas' in terms of transcendental activities of service, friendship, parenthood and Naupial relation with the Supreme Lord.

The conflict of scientific mode of thinking and that of transcendental plane, can be resolved by "Parampara" system of understanding of the Bhagwat Geeta.

The atheist with poor fund of knowledge, do stick to the lowest stage of human life in the matter of direct sense perception only, without any attempt to rise up to the other stages of supramundane existence. He thinks therefore of perverted 'Rasas' which are always disturbing in sense-gratification, without any knowledge of the deeper aspect of human activity cognisant of the transcendental senses of the Supreme Lord.

Human Welfare Activities

We met the other day the founder of one human welfare society and we have been pleased to see the plan. And we suggested a little more improvement on it by the method of keeping all the items of plans etc. in touch with the plannings of Bhagwat Geeta. The whole theme of the Bhagwat Geeta is to do everything in relation with the wish of the Supreme Lord. Arjuna was sufficiently educated in the matters of politics, sociology, family affairs, education and all that is required for human welfare but he was lacking in the sense of the service for the Supreme Lord. So far Arjuna was personally concerned he was quite cognisant all about it but he assumed the role of a common man who did not know how to work in the plan and desire of the Lord. That was the beginning of Bhagwat Geeta.

Arjuna pretended to become a pious man and desired to be non-violent good man without doing the painful act of bloodshed in the battlefield. Such pious attitude without knowing the desire of the Supreme Lord, was condemned by Shri. Krishna. He described such pseudo-pious attitude as befitting a non-Aryan person. Therefore to become pious, to become non-violent and to have all such good qualities are judged in terms of the purpose of service.

A small boy, without knowing the effect of his pious activity gave to his ailing brother some peices of *paramtha* as his brother asked for it. The ailing brother was suffering from typhoid fever and as he was a child, he asked his younger brother to give the *Paramtha*. The younger brother without knowing the result of his charitable work, gave *Paramtha* to the suffering brother and when the whole thing was disclosed to the mother the charitable younger brother was severely punished by the mother. This is our practical experience. So simply to do charitable work without knowing the effect of it, is to do it in the mode of ignorance. So far charities, penances and sacrifices are concerned they are all also of three qualities. Charity done in full cognisance of the authoritative injunctions is called *Sattvik* or in goodness. Charity done with a purpose for getting something in return, is called *Rajastik* or in the mode of passion. Charity done in darkness, without knowing the effect of such charities or doing it under some superior pressure or request, is called *Tamasik* or in the mode of ignorance. The same routine is prescribed for other good work also. Therefore *Tamasik* charity and *Sattvik* charity are two different items. One leads to degradation while the other leads to elevation. Therefore simple charity, penance and sacrifices may not be always good, without a descriptive and discriminative

knowledge.

Human welfare activities with full scientific knowledge of it will certainly elevate the status of human society. The aim of welfare activity must be first of all ascertained. Sreemad Bhagwatam has discussed in many places about the aim of life. Does the aim of life means to live for a number of long years? The Bhagwat says no it is not such. Because so far life is concerned, the life of some tree is far far longer than a human being. The longest duration of life of a human being is not more than 100 years. But in the vegetable kingdom some trees live more than one thousand years. A human being will answer that the tree may live for one thousand years but the signs of life, are absent there. The main sign of life is breathing. The 'Bhagwat' in answer to this will say that there are many many big bellows which can breathe more vehemently. So breathing is no special qualification. There are beasts, who can produce more children than the human being. They also eat according to the standard of life. Therefore according to 'Bhagwat' which is practical commentation on the *Vedanta Sutra*—the aim of life should be only to hear the message of the Supreme Lord wherein only lies all the sumtotal welfare of human Society.

In the Bhagwat Geeta the ultimate instruction is to surrender unto the will of the Supreme Lord and in that manner the surrendered-soul is protected by all means by the Lord from all sorts of frailties possible in human life.

Arjuna understood the principle and he changed his decision of leaving the battle field. Therefore to know, the Supreme Lord and to know our relation with the Lord eternally existent, does not mean to give up all material activities. But to know Him, our relation with Him and our duties to him is the highest knowledge. And to impart this knowledge to one and all is the highest welfare activity in the human society.

(Contd. from page 1)

of thinking by His direct transcendental activities. He descends on this mundane plane by His own energy and is always transcendental to the Laws of Nature. To-day the auspicious day of *Fulpati Purnima* (26th March 1956) is the 47th appearance day of the Lord. The Lord Himself being the Absolute Personality of Godhead, can teach us the method of transcendental activities. The illusory nature keeps us always under a cover of ignorance about the transcendental nature of the Lord. This philosophical problem is made easy for the knowledge of the common man, by the grace of Lord chaitanya.

“Godhead is Light , Nescience is darkness.” Where there is Godhead there is no Nescience.

BACK TO GODHEAD

(An instrument for training the mind.)

Edited and Founded

(It educates humanity of its Divine nature)

Under direct order of His Divine Grace Sri Srimad Bhakti Siddhanta Saraswati Goswami Prabhupada

By Goswami Abhay Charan Bhaktivedanta

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PART V

Sufferings of Humanity (9)

Is Providence responsible for it ?

Dr. Sharma of Delhi asked this question to one well known Swamijee (?) and the reply which he received from him did not satisfy him. The doctor asked the Swamijee whether the sufferings of humanity were created by God. If so, why did He created such sufferings? The Swamiji replied that it is *His Leela* (?). The doctor said if it is the Leela of the Providence why a living entity should be put within the purview of the Law of Karma? The doctor publicly declared in the meeting that he was not satisfied with the reply of the Swamijee and the innocent public looked askance.

So far as we have met with many gentlemen, we are also questioned with the same type of enquiries. The monist and impersonalists who think in terms of oneness only of the living entities with the Supreme Lord, can not but reply in the manner as replied by the Swamijee to the doctor. But such imperfect reply can hardly satisfy the heart of a living entity.

The Lord is described in all the scriptures as 'Leela Prushottami' or the Personality of Godhead who is by His own nature, always engaged in the transcendental pastimes. In the *Vedanta Sutra*, He is described as *supra sadra satman*. The monist and the impersonalist try with great difficulty to explain this *Sutra* in diverse ways in order to keep pace with his imperfect theory of oneness and impersonality. "Ananda" a pleasure cannot be enjoyed alone. Variety is the mother of enjoyment that is a well known English proverb. The city of Delhi is attractive because it contains varieties of things. The living beings are attracted by the city of Delhi because it has varieties of enjoyable things. There are attractive streets, buildings

cinemas, parks, conveyances, business, employment, foodstuffs etc. of different varieties and therefore the city of Delhi is so beautiful. English poet Cowper said, the country is made by God but the city is made by man. It does not mean thereby that country has no varieties of enjoyment. The country is full of natural variegatedness in crude form, while in the city, the varieties are displayed in the modernised scientific set up. Poets like Cowper may be attracted with the variegatedness of the natural beauty of the country and prosaic people, who live in the city, may be attracted by the colourful varieties manufactured by man. In any case both the rural and urban population is attracted by some form of varieties, without which there is no possibility of enjoyment. That is the right explanation of the axiom of 'Vedanta' Sutra चरन्मयं

The so-called Swamijee who is so frequently attracted by the city of Delhi, or any other city must be seeking a sort of pleasure in society of the fair sex as well as the aristocrats as we generally find : He is not attracted by the natural beauty of the woods although he assumes the dress of a 'Banachary' or the man who is meant for living in the woods. This very fact implies that the Swamijee or any other man, all of them are seeking enjoyment varieties in the matter because they have no information of the varieties of the spirit. If in the matter there are so many varieties of enjoyment, why should you deny the spiritual variegatedness in the Absolute ? But because they are pledged to the theory of monism and impersonalism they must deny every thing of the matter in the spirit. According to them the

spirit is a denial of the matter. But in fact spirit is not a negation of the matter but matter is a perverted reflection of the spirit.

As such the real pleasure of varieties is existent in the *spirit* without any delusive relativity while the inert matter in association with the dynamic spirit, manifests a false or shadow representation of the spiritual varieties so adversely denied by the class of so-called Swamijes.

The Supreme Lord is joyful by nature (सर्वज्ञः सखिः) and therefore He expands Himself by His different energies, parts differentiated and plenary portions. The Supreme Lord is Absolute Truth and He is one without a second, including His diverse energies, parts and plenary portion. The diverse energies, parts and the plenary portions are simultaneously one and different from the Absolute Truth. Because He is joyful by nature, He expands himself in different diversities in the above manner and this act of His diverse expansion is called by the name *Leela* or transcendental pastimes. But this *Leela* is not blind and inert. There is full sense, independence, actions and reactions. This complexity of actions and reactions of the diverse energies of the Absolute Truth is the subject matter of a vast science called it the transcendental science and the Bhagwat Gita is the *A B C* or primary book of knowledge for the students interested in that science.

Every intelligent human being is meant for becoming interested in this transcendental science and according to the opinion of the sages, human life is meant for learning this science only. In the 'Vedanta' the first axiomatic truth is 'arund satyam' Atā Ato Brahama Sijnasi i. e., now this is the time for asking about the transcendental science.

The human life is full of miseries and the life other than the human being is still more full of miseries. Any sane man with properly discriminating senses, can understand it that, the life in the material world is full of miseries and no body is free from the actions and reactions of such miseries. This is not pessimistic view of life but it is an actual fact and one may not be blind to see to it. The miseries are calculated to be of three varieties namely miseries pertaining to the relation of body and mind, miseries pertaining to the relation of other living being and miseries pertaining to the control of unseen forces. A sane man must look to these miseries consciously. Every body is unconsciously aware of these miseries and the activities of the present life means some attempt to overcome these miseries and thereby become happy in life. Every living being is trying to achieve this goal of happiness and get rid of these miseries unconsciously and in the higher intelligent circles, they attempt to get rid of all these miseries by plans and designs. But the power that baffles all these plans and designs of the highest intelligent person, is called *Daiwi Maya* or illusory energy. We have several times discussed about this *Daiwi Maya* in the pages of "*Back to Godhead*". The law of Karma or the result of all actions and reactions in the material world is controlled by this "*Daiwi Maya*" or "*Prakriti*" or the all powerful nature. The acts of this *Prakriti* are all psychological, regulative, principled and conscious under the direction of the Supreme Lord. Everything is acted with full consciousness of the *Prakriti* and nothing is blind or accidental. She is called also by the name of "*Durga*" or the force which is very difficult to surpass. No body can therefore surpass the laws of "*Durga*" by any amount of childish plans. To get rid of the sufferings or miseries of the humanity is simultaneously very difficult and easy affair also. So long the plans to get rid of them

will continue to be manufactured by the conditioned souls who are themselves bound up by the laws of nature, there would be no solution of these miseries. The plans and designs are those mentioned in the Bhagwat Geeta and one has to adopt it in practical life for his own benefit. The miseries are not the *Leela* of the Supreme Lord. As mentioned above He is eternally joyful. His *Leela* or transcendental pastimes are not different from Him because He is Absolute Truth. The Name, Fame, Qualities, Pastimes etc. are all identical with Him. His *Leela* or Pastimes therefore cannot be full of miseries. The answer of the questions in respect of human sufferings therefore cannot be given by such evasive reply as *Leela*. The *Leela* or pastimes of the Supreme Lord is transcendental to miseries and sufferings of human being.

The suffering of humanity is the result of its misuse of discriminative power or the little independence which is given to the individual soul.

The Swamiji as above mentioned in order to keep his pace with the theory of monism, may wash off such miseries as *Leela* but actually they are only the enforced actions of the *Dai*vi Maya inflicted upon the misguided conditioned soul.

The living entities are part and parcels of different energies of the Supreme Lord. The part is not equal to the whole. The part can join transcendental *Leela* in his unconditioned state of life but so long he is conditioned by the laws of Karma, his sufferings are his own creations out of a gross misuse of his little independence. The *Mayabodies* or the impersonal monist misguide the people by mistaking the three fold miseries as *Leela* (?) Such impersonal monist has to misguide like that because he wrongly thinks the Supreme Lord and the individual soul equal in all respects. The individual souls are equal in quality with the Supreme Lord but not in quantity. Had he, the individual soul had been quantitatively equal with the Supreme Lord, he would not have been subjected to the laws of nature. The material nature is subordinate to the will of Supreme Lord. As such He cannot be subjected to the laws of His won inferior energy. The individual soul who are put into the miseries of the material world are therefore different parts and parcels of the Supreme being and their sufferings are resultant reaction of the misuse of their little independence. That is the verdict of the Bhagwat Geeta.

The parts and parcels are meant for serving the whole. When such parts and parcels misuse the independence, they are subjected to the laws of miseries as matter like police action.

The citizens of a state is the part and parcels of the complete nation. The citizens are meant for serving the national cause

and that is the function of independent people. When a citizen misuses his relative independence in the discharge of his duties, towards the state he is put under police action by the state. The life of a citizen in the free state, and the life of a citizen in the state prison house are not identical. Those who make such two different phases of life of the citizen in a state, as one and the same must be suffering from the disease of insanity. Similarly those who speak of the sufferings of humanity as *Leela* of the Supreme Lord, must be possessing a poor fund of knowledge.

The State Government does not want that its citizens would act in such a way so that they may go into the prison house and suffer its tribulations. The prison house is, undoubtedly constructed by the state Government but that does not mean that the Government wants to invite the prisoners to come in. Indirectly, the disobedient citizens force the Government to construct the prison house. It is no pleasure for the government to construct and maintain a prison house. On the contrary the government would be glad to demolish altogether the existence of the prison house provided there is no disobedient citizen in the state. In the same way this material world, although it was created by the will of the Supreme Lord, the residents of this material world which is full of miseries, are different from those who are eternally engaged in the transcendental pastimes of the Supreme Lord.

The impersonal monist have no information of a full fledged independent life in the eternal realm of spirit. According to them the spiritual realm is a place of voidness. The life outside the prison house is undoubtedly void from the life of prison house but that does not mean inactivity. The eternal soul is eternally active. The impersonal monist wants to kill the activity of the soul in the spiritual realm and miscalculate the prison life of miseries as *Leela* of the Supreme Lord (?) That is the sign of poor fund of knowledge.

The Supreme Lord never creates the actions and reactions of an individual soul. In the Bhagwat Geeta the matter is clearly defined as follows :— (B.G. chapter V 24/26).

न कर्तुं जेन कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलमोहेन स्वमाप्सु सक्नोति ॥
नारदो कथयिष्यामि ते नैव सुखं विदुः ।
अज्ञानेनैव जने देन मुञ्चन्ति कलम् ।
ज्ञानेन तु तदङ्गं देवं न रिहतामनः ।
देवमाहितस्त्वदने प्रहारादि त्वरम् ॥

Wordings

Na, Kartritvam, Na, Karmam, Lokashya, Srijati Prabha, Na, Karmaphala, Samyogam, Swabhava. Tu, Prabartatey, Na, Adatte, Kashyachit, Papam, Na, Cha, Eba, Sukritam, Bibhu, Ajnanana, Abritam, Jnanam, Tena, Mhyanti, Jantava, Jnanena, Tu, Tat, Ajnanam,

Conception of Universal Brotherhood

Shri Chaitanya Mahaprabhu quoted the following sloka from the Vishnu Puran in support of His real conception of universal Brotherhood so anxiously imagined by the diplomats, politicians and leaders of the human society. There is a gulf of difference between such conception made by Shri Chaitanya Mahaprabhu the idol of the Vaishnavite cult and that of others of the groups of *Duskritina*, *Mudha*, *Maya* *Apahrita* *Jnana* and *Ashurabhabamaspla*. The sloka, as it was set up in the issue of 5th April 1956 of 'Back to Godhead', runs as follows :—

प्रणिमन्सुवकाय यदेवमन च ।
कर्मणा मनसा वाचा तदेव मतिमान मजेद् ॥

Wordings

Praninam, Upakaraya, Jad, Eba, Iha, Paratra, Cha, Karma, Manasa, Vacha, Tad, Eba, Matiman, Bhajet.

Synonyms

Praninam=Of the living being, Upakaraya=For the benefit of, Jad=Whatever, Eba=Is certain-

Yesam, Nashitam, Atmana, Tesham, Adityabat, Jnanam, Prakashayati, Tatparam.

Synonyms.

Na=Does not, Kartritvam=Direction of, Na=Neither, Karmam=the work, Lokashya=of the living entities, Srijati=create, Na=Neither, Karmaphala=The resultant of work, Samyogam=Relativities, Swabhava=One's own inclination, Prabartatey=Induces.

Na=Does not, Adatte=Award, Kashyachit=of any body, Papam=Vices, No=Neither, Cha=also, Eba=Certainly, Sukritam=Pious acts, Bibhu=The Almighty, Ajnanana=By poor fund of knowledge, Abritam=Covered, Jnanam=Pure knowledge, Tena=By that only, Mhyanti=Misguide, Jantava=The living entities.

Jnanena=By knowledge, Tu=But, Tat=That, Ajnanam=Ne-science, Yesam=Of those, Atmana=of the spirit, Tesham=Of them, Adityabat=Like the sun, Jnanam=Pure knowledge, Prakashayati=Does manifest, Tatparam=In respect of the Supreme.

Translation.

The Supreme Lord does not create any direction nor the programme of work of the ordinary living being. Neither does He create such relativities of work but they are induced by one's own inclination.

Neither does He award any direction of committing vices nor that of any act of virtue. The animals (living beings) are covered by poor fund of knowledge and by that only they are misguided in action.

Of those whose nescience is dissipated by the awakening of pure consciousness, for them only knowledge regarding the Supreme

ly, Iha=In this life, Paratra=In the future life, Cha=Also, Karma=By fruitive actions, Manasa=By contemplation, Vacha=By speeches, Tad=That, Eba=Only, Matiman=A sensible man, Bhajet=Render service.

Translation

A sensible man must do render service to the living beings for their benefit only by those fruitive work, contemplative plans and speeches whatever is certainly beneficial to them both in this life and that in the next.

Purpose

Conception of universal brotherhood by the *Mudhas*, *Naradhamas* or the grossly foolish persons and the lowest of the mankind etc., is different from the conception of universal brotherhood of the Lord—because the *Mudhas* and *Naradhamas* contemplate in terms of their own benefit while Shri Chaitanya Mahaprabhu and His bonafide followers do contemplate of such universal brotherhood in terms of benefit

Being, is manifested like the sun-rays.

It is clear from the above passages that the sufferings of humanity are not the *Leela* of the Supreme Being as explained by the learned Swamiji (?) The Lord is never responsible any one's *Papa* or *Punya*. By actions of *Papa* (vices) one is put into more and more distressful conditions; while by actions of *Punya* or *Sukriti* (pious acts) one is put in the path of happiness. Man is the architect of his own distress or happiness in the material sense of the term. The Lord does not want living entity to do anything of vice or virtue. He wants every one to go back to Home, go back to Godhead. As long as one has not awakened of his pure sense of eternal relation with God, he is certainly bewildered in his actions. His actions, in respect of vice and virtue, are all performed out of a lack of pure knowledge. The pure knowledge is the pure sense of living being as the eternal servitor-enjoyer in the transcendental *Leela* or pastimes of the Lord. The Supreme Lord is the Master-enjoyer of that *Leela* and living entities are the servitor-enjoyer of the *Leela*. The Swamiji or persons of his ilk of thought do not know what is the *Leela* due to poor fund of knowledge and therefore they misguide the people by misplacing the transcendental *Leela* in the realm of sufferings or enjoyments of the material plane. That knowledge is attainable by 'Para Bhakti' only as described in the Bhagwat Geeta. By such 'Para Bhakti' only and not by merely acquiring a bulk of discriminating knowledge, can one know the Supreme Lord as He is. When a person knows the Personality of Godhead in reality, he can then enter into His *Leela*. That is the verdict all revealed scriptures.

for the complete set of the living being. Where we speak of universal brotherhood it must comprehend all brothers and not such brothers and allies as are accepted by the politician who have always some design of self-interest.

The ideal of brotherhood is clearly mentioned in the Bhagwat Geeta which is comprehensive enough to include all living beings. The living entities namely those who belong to the vegetable kingdom, to the aquatic kingdom, to the reptile kingdom, to the aerial kingdom, to the animal kingdom and lastly to the human kingdom—appearing in different outward shapes and inward dresses of the gross body and subtle mind, all have been claimed by the Personality of Godhead as His own offsprings. He is the father of all living beings appearing in different species of life according to one's fruitive work in different spans of life.

A father may have different types of sons and some of them may be very intelligent while others may be fools. The intelligent brother cannot disown the fool brother if he is at all interested in the common fatherhood. Factually of course both the fool son and the intelligent son of the father are legitimate sons and both of them are rightful successors or shareholders of the father's property. The law as well as to the intelligent son as of the father. The father also does not behave differently between the fool and intelligent sons. The father is of course specially interested with the intelligent son if the latter is intelligent enough to obey the orders of the father, in the management of family affairs.

In the Bhagwat Geeta the Personality of Godhead says clearly that He is equally kind to all living entities. Nobody is His favourite nor inimical. He is but leaned towards one who renders spontaneous loving service to Him.

So the Personality of Godhead, the Supreme father of all living entities, is favourably disposed to the living being who is a devotee of the Supreme father. Others are given equal chances of living but He is not responsible for their actions performed for self-interest. The intelligent son, who does everything in the interest of the whole joint family, is certainly very dear to the father. There is nothing surprising in this behaviour of the father.

As such the conception of universal brotherhood is perfect only when it refers to all living being. Shri Chaitanya Mahaprabhu recommended this type of universal brotherhood quoted from the *Vishnu Puranam*. The word particularly men-

brotherhood creates the idea of particular or family community national, religious or utmost international brotherhood of the one section of the living being. Such imperfect brotherhood excludes the foolish brothers namely the animals, the birds, the aquatics etc. But the word 'ब्रह्मनाम्' is all comprehensive and it does not exclude the foolish brothers also.

Imperfect conception of brotherhood makes it possible that human being is given all protection of law and order, while the foolish brothers namely the animals are sent to the slaughter house for being killed to satisfy the palate and tongue of the intelligent brothers.

The intelligent brothers create a constitution of *Habitus Corpus* and thinks nationally for the community of men. Such intelligent brothers are called *Duskrutina* and *Moyor Apahaita Jnana* because they have no idea of giving national rights to the foolish brothers who are also born in the same land. The foolish brother is disinherited from the legitimate share of his father by intrigues of the intelligent brother in the name of so-called universal brotherhood.

A cow, a goat or a hen or even a vegetable plant all of them are born in the same land. But unfortunately the national right of a state is not extended to the foolish mate brothers because they are dumb and cannot make any agitation like the intelligent brothers. They are even denied the right of living peacefully at the cost of the Supreme Father. The foolish dumb brothers are supplied food-stuff by the laws and arrangement of mother Nature, but the intelligent brothers do kill them for their own satisfaction although they have nothing to do for their proper maintenance in the jungle. The intelligent brothers play with the life of the fool. The imperfect idea of *Daridra Narayan* (?) is applied to the poor class of men only at the cost of life of the dumb millions of animals, and Shri Chaitanya Mahaprabhu never dreamt of such narrow altruistic activities of the *Mudhas* and *Duskrutinas*.

Shri Chaitanya Mahaprabhu is the living encyclopaedia of the terms of knowledge inculcated in the Bhagwat Geeta and other revealed scriptures. He therefore recommended brotherhood of all living being.

His conception of doing good to such brothers both foolish and intelligent, was meant not only for this life but also for the next, by an assured policy. That is the most perfect conception of universal brotherhood as against such contemplation of the *Mudhas* and *Duskrutinas*.

When we deviate from such perfect order of universal brotherhood and manufacture an imperfect pattern of it, in the name of

LORD BUDDHA (23)

The emblem of Theism

Transcendental Poet Shree Joydev Acharya worshipped Lord Buddha, in his prayer song of the ten incarnations of the Personality of Godhead Keshava (Sree Krishna). He sang like this.

“निन्दसि वषट्पिण्डरुहं वृत्तिजालम् ।
सर्ववह्मण्य दरीयं पशुघातम् ।
केरावतु नृप शरीरजं जेमरीश्वरं ॥”

Wordings

Nindashi, Yajna, Bedhe, Aharaha, Shruti, Jatam, Sadya, Hridaya, Darshita, Pashughatam, Keshva, Dhrita, Buddha, Shareera, Jaya, Jagadisha, Hare.

Synonyms

Nindashi=Speak ill of it, Yajna=Sacrifice, Bedhe=In the matter of, Aharaha=Constantly, Shruti=Vedic literatures (The science of hearing), Jatam=In pursuance of, Sadya=Compassion, Hridaya=Heart, Darshita=Having observed, ed, Pashughatam=Slaughter of animals, Keshva=The destroyer of demon of the name Keshi, Dhrita=Having accepted, Buddha=Empowered incarnation of the name (The knower of everything) Shareera=In the Personality of, Jaya=All glory for, Jagadisha The Almighty Lord, Hare=Oh Hari the Godhead!

Translation

Oh my Lord the Personality of Godhead Keshava! all glory unto you; because you have accepted the Body of Lord Buddha—who spoke ill constantly of the animal sacrifices in pursuance of the rites of the Vedic literatures.

Purport

The Vedas are transcendental literatures learnt by the process of aural reception from the right source. The Vedas are therefore called “*Śruti*” i.e., the science that is learnt by the process of hearing. In that Vedic literatures, sacrifices of animals are sometimes recommended under religious rites.

Shri Chaitanya Mahaprabhu

material disease manifest in virulent type. We have tried to present the picture in our article ‘The S.R.C. Catastrophe’ in Part I, Vol. III. Such narrow imperfect and self-interested designed manifesto of universal brotherhood, may hoodwink the set of *Mudhas* and *Moyor Apahaita Jnana* but that will never bring in the desired world peace so anxiously awaited by the disgusted people. The blind leaders of men do not know the techniques of peace-making plan. The plan is already set up in the Bhagwat Geeta. It is said there that peace can be enjoyed only by Owner of everything, by accepting Him as the enjoyer of every thing, and by consulting Him as the only friend and philosopher of all living being. Shri Chaitanya Mahaprabhu wants to test this

had some arguments with *Maulana Chand Kazi Saheb*, the then city magistrate of Nabadwip (W. Bengal). When Shri Chaitanya Mahaprabhu asked Kazi Saheb why do the Mohameds sacrifice cows, the Kazi Saheb who was also very learned replied that cow sacrifice is also recommended in the Vedas. On this Lord Chaitanya said cow sacrifice is recommended in the Vedas not for killing it but to give it new span of life. In the Vedas the sacrifice of animals are recommended by perfect rituals and as the result of such sacrificial rites, the animal sacrificed would again be renewed to a new life with perfect health. This sacrifice was done in order to exhibit the powerful Vedic mantras which properly chanted can perform wonders of life. An old bull was therefore selected for such sacrificial purpose and after sacrificing it on the altar of ‘*yajna*’ the animal was again resurrected by new span of life. Unless therefore one is able to give a renewed life to the animal, no such animal sacrifice should be attempted. Shri Chaitanya Mahaprabhu thus quoted a verse from some authoritative scriptures in which it is said that in the age of Kali (iron age), sacrifice of horse and cow, adopting the renounced life of a *Sanyasi*, propitiating forefathers offering meats in the ‘*Śraddh*’ ceremony, and begetting of a son by one's husband's younger brother—these five items must be avoided. The reason explained by Shri Chaitanya Mahaprabhu in favour of restricting cow sacrifice in the Kali Yuga, was that there was no expert ritualistic Brahman in this age, who could help resurrection the life of an animal so sacrificed.

Exactly that is the purpose of animal sacrifice recommended in the Vedas. Another explanation of meat-eating by sacrifice is given in the Bhagwat Purana. It is said there that sexual intercourse with woman, meat-eating

cult of universal brotherhood and when He agitated the movement. He practically proved that men and the jungle beasts and all other living entities, can live peacefully under the cool banner of ‘*Bhagwat Dharma*’ or the cult of devotional activities.

Theism in active service—which includes in right adjustment all contending and conceivable patterns of religiosities or creeds manufactured so far by the human brain. There is no difference between the cult of Shree Chaitanya Mahaprabhu and that of Bhagwat Geeta. His interpretations of the Bhagwat Geeta is the deeper aspect of it and Shri Krishna is understood through Lord Krishna Chaitanya the devout feature of Shri Krishna Himself.

BACK TO GOODHEAD

or indulgence in intoxication, recommended in the Vedas, are not for encouraging such habits of animal nature. By natural instincts such desires in the animal are already existing. Therefore there was no need of recommending it under the garb of religious rites. The idea is different. Recommendation in the Shastras for such concessions was meant for restricting the animal habit by allowing meat-eating by meritorious rites, allowing sexual intercourse by legalised marriage etc. in order to bring in regulation of the extravagant sense-gratifying instincts. The regulative principles are so designed in the course the animal propensities may be subdued completely with the progress of reviving the divine nature.

Prior to the advent of Lord Buddha the animal sacrificial portions of the Vedic literatures were grossly misused and instead of subduing the animal propensities of man they were indulged in an unrestricted extravagance. As stated in the Bhagwat Gesta, the Personality of Godhead appears Himself as incarnation, it was necessary to put things in the right order and Lord Buddha as incarnation of Keshava (Sree Krishna) appeared as the emblem of Theism. In the Bhagwat Puranam, the incarnation of Buddha is stated as follows:

ततः काले सप्तम्ये सप्तम्ये सुविप्रम् ।
बुद्धो नामात्मनः कोट्येव न विवर्तितः ॥

(बु. ११.१२४)

Wordings

Tatah, Kalou, Samprabritte, S a n m o h a y a, Suradbisham, Buddha, Nanna, Ahjanasuta, Kikatesha, Bhabishyati.

Synonyms

Tatah=After that, Kalou=In the age of Kali (Iron age), Samprabritte=Just in beginning of Samachaya. In order to be wilder, Suradbisham=The demons who are envious of the devotees. Buddha=Lord Buddha (Power incarnation of Godhead), Nanna=of the name, Ahjanasuta=As the son of Anjana, Kikatesha=In the province Gaya (Bihar), Bhabishyati=will appear.

Translation

After that just in the beginning of the age of Kali, Lord Buddha the son of Anjana will appear in the province of Gaya in order to bewilder the demons who are always envious of the devotees of the Lord.

Purport

Bhagwat Puran was compiled almost 3000 years B.C. Under the circumstances the word 'Bhabishyati' is significant. Revealed scriptures of India are all coevalaries of the Vedic literatures. They are production of transcendental mode of thinking as against the scientific mode of thinking. As we have already discussed to some extent the basic defect of scientific mode of thinking, any literature which is not derived from the authentic sources of Vedic literature, is considered as ordinary country news with no effect of actual knowledge. Such

literatures are full of mistakes, irrelevance, cheating and imperfection. They are so because they are compiled by persons who are by contact of materialism imperfect in respect of thinking, calculating, dealing, and sense perception.

The Vedic literatures are revealed literatures and they are received through an authoritative chain of disciplic succession called the Parampara system which is the most important and the perfect system of receiving knowledge in an unadulterated form. Sreemad Bhagwat Purana is therefore revealed scripture and it is quite possible for it to foretell many things like the advent of Lord Buddha even 500 years before His appearance. Not only of Lord Buddha, the appearance date and place of Kalki, the 10th incarnation of Godhead, who is still to appear at the end of this Kaliyuga—is also stated in the Bhagwat Purana. Lord Kalki is stated to make His appearance at the end of Kali Yuga i.e. at the end of about 400000 (four lacs of years) henceforward in the province of Sambalpur (M. P.) as the son of Shri Vishnu Joshi a fortunate Brahmin.

Therefore acceptance of the incarnations of Godhead must be in accordance with the authoritative statements of revealed scriptures and not by mental concoction. At the present moment many m a s h r o o m institutions have sprung up by the grace of Kali and they have presented their own manufactured incarnations of Godhead without any reference to the revealed scriptures. Such presentation of cheap incarnations of Godhead by unscrupulous persons, have misled the common to know the right things and as a result of this wilful adulterations, the people in general, mental speculators, and unauthorised religionists have sprang up on large scale. The general public is thus bewildered as to what to do and what not to do.

Lord Buddha is said to be the incarnation of power of the Supreme Lord. He is something like a representative with power of attorney.

For each and every incarnations of Godhead the description in the scriptures are given about His features and programme of work. As such the description of Lord Buddha's appearance is given as He would be the son of Anjana in the province of Gaya and the description of His programme of work is stated to be bewildering the atheistic public. Lord Buddha is said to be the son of Ajina somewhere or He is Himself the Ajina and there is almost the same philosophy of Ahimsa (non-violence) both in Buddhism and Jainism. Lord Mahabir is the originator of Jainism and His appearance date is almost the same as that of Lord Buddha. So there is almost a great proximity between these two systems of faiths.

In the Bhagwat Purana, the activity of Lord Buddha is stated to be bewildering the atheists.

The atheists do not believe in the existence of the Supreme Lord and to bewilder such persons the power incarnation of Godhead appeared as the religious reformer. His cult of Ahimsa is the most important panacea for curing the inextinguishable disease of atheism. Those who will not accept the authority of the Supreme Lord, the Lord sent a powerful leader who would gradually lead them to the path of the Supreme Lord.

Killing of animals before the advent of Lord Buddha was the most prominent feature of all the then society under the shadow of Vedic sacrifices. When Vedas are not accepted through the authoritative disciplic chain of succession, the casual readers of the Vedas are misled by the flowery language of this system of knowledge. In the Bhagwat Gesta a comment has been made on such foolish Vedic scholars. The foolish scholars of the Vedic literatures who do not care to receive the transcendental message through the traditional and realised sources of disciplic succession—is sure to be bewildered and such bewildered souls have been described as अविद्वान् or the foolish scholars. To such foolish scholars of Vedas, the ritualistic ceremonies are considered to be all in all without any deep penetration in the depth of the knowledge.

(वैदिकविद्वद् अहमेव वेदम्) that is the version of Bhagwat Gesta. The whole system of the Vedas is to lead one gradually to the path of the Supreme Lord. The whole theme of the Vedic literature is made to know the Supreme Lord, the individual soul, the cosmic situation and the relations between all these items. When the relation is known the relative function begins and as a result of such functions the ultimate goal of life or going back to Godhead takes place in the easiest manner. Unfortunately unauthorised scholars of the Vedas became captivated by the purificatory ceremonies only and the natural progress is checked thereby to achieve the ultimate goal.

To such bewildered persons of atheistic propensity, Lord Buddha is the emblem of theism. He therefore first of all wanted to check the habit of animal killing. The animal killers are the dangerous elements on the path of going back to Godhead. There are two types of animal killers. The soul is also sometimes called the animal or the living being. Therefore both the slaughterer of animals as well as those who have lost their identity of the soul, both are animal killer.

Maharaj Parikshit said that only the animal killer alone cannot relish the transcendental message of the Supreme Lord. Therefore if people are to be educated to the path of Godhead they must be taught first and foremost to stop the process of animal killing bothwise as above mentioned. It is practically non-possible by any means to reach pure consciousness, for them only knowledge regarding the Supreme

sensical who says that animal killing has nothing to do with spiritual realisation. By this dangerous theory many so called Sanyasins (?) have sprang up by the grace of Kaliyuga, who preach animal killing under the garb of the Vedas. This subject matter is already discussed above in the way of arguments between Lord Chaitanya and the Maulana Chand Kazi Shaheb. The purpose of animal sacrifice as stated in the Vedas is different from the unrestricted animal killing in the slaughter house. Because the Ashuras or the so-called scholars of Vedic literatures would put forward the evidence of animal killing in the Vedas, Lord Buddha—superficially denied the authority of the Vedas. This rejection of the Vedas by Lord Buddha was adopted by Him in order to save people from the vice of animal killing as well as to save the poor animal from the slaughtering process by its big brothers who clamour for universal brotherhood, peace, justice and equity. There is justice when there is animal killing in the slaughter house. Lord Buddha wanted to stop it completely and therefore His cult of Ahimsa was propagated not only in India but also outside the country.

Technically Lord Buddha's philosophy is called atheistic philosophy because there is no acceptance of the Supreme Lord and because the system of philosophy denied the authority of the Vedas. But that is an act of the incarnation of Godhead. As such He is the propounder of the Vedic knowledge originally. He therefore cannot reject the Vedic philosophy. But He rejected it outwardly because the Suradbisha, or the demons who are always envious of the devotees of Godhead would try to put forward the evidence of cow killing or animal killing from the pages of the Vedas as it is being done by the modernised Sanyasins (?)—Lord Buddha had to reject the authority of the Vedas altogether. This is simply technical and had it not been so He would not have been accepted as the incarnation of Godhead. Neither He would have been worshipped in the transcendental songs of Poet Javadeva. He preached the preliminary principles of the Vedas in a manner suitable for the time being and so also did Acharya Sankaracharya to establish the authority of the Vedas. Therefore Lord Buddha and Acharya Shankara both of them paved the path of Theism and the Vaishnavas Acharya specifically Lord Sree Chaitanya Mahaprabhu led the people on the path rightly towards a realisation of Back to Godhead.

We are glad that people are taking interest in the non-violent movement of Lord Buddha. But will they take the matter very seriously and close the animal slaughter house altogether? If not can there be any meaning in such caricature. That is the correct all revealing scriptures.

"Godhead is Light, Nescience is darkness. Where there is Godhead there is no Nescience."



(An instrument for training the mind.)

Edited and Founded

(It educates humanity of its Divine nature)

Under direct order of His Divine Grace Sri Srimad Bhakti Siddhanta Saraswati Goswami Prabhupada

By Goswami Abhay Charan Bhaktivedanta.

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PART VI

As a matter of Principle

please read 'Back to Godhead' and revive your deeper aspect of personality. There is nothing in it, which is our ideology manufactured by imperfect sense-perception, but all that it contains are messages of our liberated sages. We are simply helping them to speak again to men, and women in easy language for real life. Every responsible men and women must therefore read it regularly at a cost of very insignificant sum of Rs. 2/4/- a year or As. -3/- per month. Do not neglect it. It is for your interest. It will create a happy society of humanity.

Throughout the whole universe, there are four classes of men who are working very hard for a total benefit. The different classes of men are differently designated because the works done by each class of men have different varieties of colour in respect of quality and importance. This quality and importance are judged from a neutral angle of vision, but when they are taken up for the total benefit, the quality and modes of works become one homogeneous resultant and all the different classes of men become members of one *classless society*.

There is a good demand for classless society now a days every where and especially in India where the classes or castes have misused the division of scientific caste system. The scientific caste system specified in the authoritative scriptures like the Bhagwat Geeta etc. is different from the demoniac caste-system in India now observed without any purpose. The division of classes or castes is natural, and as every natural thing is considered to have been introduced or created by the Supreme Lord, so the scientific caste system is also designed by the Lord although He does not belong to any such

mundane arrangement. The Lord sometimes appears in the species of the fish, the tortoise the swine, the horse etc. and sometimes in the family of a Brahmin, Kshatriya or Vaishya etc. but He has nothing to do with such different classes or species of life. As the Absolute independent Person, He can do whatever He likes without being affected by such qualities and yet He has no responsibility whatsoever for all such actions. The principle of "King can do no wrong" is unreservedly applicable for actions of the Supreme Lord.

The classless society so often demanded by the people in general, is made possible by the process of 'yajna' or sacrifice for the Supreme. "Yajna" is the name of the Supreme Lord who is all pervading 'Vishnu'. In the Bhagwat Geeta it is recommended that every one should be engaged to work for the satisfaction of Vishnu. That is the right type of 'Karma' or work which leads gradually to the stage of 'Karamyoga' or the preliminary stage of devotional activities which are performed in the realm of spiritual existence. Spiritual existence of devotional activities and classless society are two identical terms.

The one without the other has no meaning. There is a natural division of qualitative work and the class is created with reference to this context of natural division. How then it is possible to make the natural division of classes into one classless society!

The answer is very clearly mentioned in the Sreemad Bhawat 11 canto. It is said there as follows:

Wordings

Mukha, Babu, Uru, Padevya,

'YAJNA' OR SACRIFICE FOR THE SUPREME

(Conception of Classless Society) (b)

Purushasya, Ashramai, Saha, Chattara, Jajneray, Varna, Gunai, Bipradaya, Prithak, Ja, Esham, Purusham, Sakshat, Atma, Prukhabam, Iswaram, Na, Bhajante, Abajananti, Sthanat, Bhrastra, Patanti, Adha.

Synonyms

Mukha—Mouth, Babu—Arms, Uru—Thighs, Padevya—From the legs, Purushasya—Of the Supreme Lord, Ashramai—The orders of life, Saha—Alongwith, Chattara—The four, Jajneray—Were produced of, Varna—Castes, Gunai—By dint of qualities, Bipradaya—The Bipras and others, Prithak—divided.

Ja—These, Esham—Amongst them, Purusham—The Supreme Person, Sakshat—Directly, Atma—Ownself, Prukhabam—The originator, Iswaram—The Lord, Na—Donot, Bhajanti—Render service, Abajananti—Do neglect, Sthanat—From the position, Bhrastra—Deviated from, Patanti—Fall down, Adha—Downwards.

Translation

The four social orders of life (Brahmachari, Grihastha, Vanaprasthi, Sannyasi) alongwith the four castes such as the Bipras and others (The Brahmins, the Kshatriyas, the Vaishyas, and the Sudras) were produced from the mouth, the arms, the thighs and the legs respectively of the Supreme Lord (Virata Purusha).

Those, amongst them, who donot render service directly to the Supreme Person who is the Lord and originator of such divisions of social life of one's ownself, do fall down from their specified position.

Purport

The Virata Purusha is the gigantic material conception of the Supreme Lord who pervades

all over the universe. The Brahmins who are learned and intelligent class of the highest order by qualities and work but not by birth right, are considered to be produced from the mouth of the Virata. The function of the mouth is twofold. The one important function of the mouth is that it is the inlet opening of the whole body for taking in all food stuff to be despatched to the region of the stomach. There are many holes in the body but the mouth is the only one hole which is able to swallow down all kinds of food stuff on behalf of the stomach. Stomach is the central place where all the food stuff is given for proper assimilation and distribution of strength throughout the body. The whole energy of body is generated from the action of the stomach and therefore the complete energy of the body is meant for feeding the stomach. The power of assimilation which is the prerogative of the stomach only is an emblem of divine energy. The divine energy in the stomach has been designated as 'Vaishanara' or an energy of intense heat representing the inconceivable power of Godhead. Incubation of heat generated in the stomach, cannot be produced artificially in the physical laboratory of the material scientist. This 'Vaishanara' is the vital power in the body. The vitamin therapy of foodstuff is dependent on the 'Vaishanara' heat. The vitamins are produced by the heat and it is not that there is vitamin in the food stuff offered to the stomach. This 'Vaishanara' heat produces different qualities of vitamin at different places. The 'Vaishanara' heat in the stomach of a cow produces different vitaminous energy from the one which is produced in the stomach of a human being. For example, fragments of straw itself has no

vitamin value by chemical analysis but when it is put into the stomach of a cow, straw produces enormous volumes of vitamin 'D' and 'A' while the same straw put into the stomach of a human being will cause starvation to death. That is the inconceivable power of the Supreme Lord.

Pure Ghee (clarified butter) offered on the fire of 'Yajna' produces more and more Ghee but non-acceptance of such sacrificial rites, under the plea of non-productive economy, drives away completely the production of ample pure ghee, yielding place to the harmful hydrogenated vegetable oils. In the 'Aurvedic' scriptures oil is particularly mentioned to be harmful for the stomach but in the absence of sacrificial energy of the human being he is forced to accept harmful vegetable oil for the stomach in the name of and absence of pure unadulterated clarified butter. That is the importance of the process of 'Yajna' and that is the Law of Nature.

Foolish people think vitamin value of food stuff in their own way and push into the stomach all sorts of rubbish thing thinking that 'Vaisnavara' heat, representative of the Supreme Lord, will accept any such rubbish-thing for assimilation. The case is different. The 'Vaisnavara' representative power of Godhead in the stomach of the human being can accept only leaves, flower, fruits of the vegetable group and pure water and milk for vitaminising the human energy. The mouth being the entrance door to the region of the stomach, it must guard the tongue of every human being to acquire the quality of a Brahmin, who can accept only foodstuff of 'Satwik' quality. Description of Satwik quality foodstuff is mentioned in Bhagwat Geeta and that also of the Brahmin in fact.

The other function of the 'Brahmin' mouth is to articulate vedic sound conducive to the welfare of the people in general. The world is nowfully surcharged with the air of non-spiritual sound in the shape of different varieties of indecent literatures and common country news.

Such news papers vibrating with mundane sound will never be able to bring in existence of a real classless society. In order to bring in classless society the following things, essential for all practical purposes, must be first of all introduced.

(1) To set up a batch of real qualitative Brahmins.

(2) Controlling the tongue and stomach by swatwik food or the remnants of foodstuff offered to the Supreme Lord.

(3) Vibration of sound transcendental overwhelmingly to set at right the Country news and indecent literature.

In the multi-class society of human being every body has fallen down due to civil disobedience

HOW TO BROADCAST THE TEACHINGS OF BHAGWAT GEETA

1. The Personality of Godhead Sree Krishna appears Himself in this mortal world by dint of his Internal Potency in order to be visible to the conditioned souls and specially to human being, although in essence He is eternally unchangeable Supreme Truth and Absolute Lord of the visible and invisible worlds. He is ever existent prior to the creation of the manifested world. The Vedas are known to be transcendental because they were impregnated in the heart of Brahma by Sree Krishna after creation of the universes and as such Vedic knowledge has descended in a transcendental process of aural reception from Sree Brahma to Narada, from Narada to Vyasa, from Vyasa to Sree Sukhdeva Goswami and Sree Sukhdeva Goswami to other disciples by succession. The Vedic knowledge is famous as Sruti because it has descended in the above process of hearing only. But the original Teacher of such knowledge is no body else than Sree Krishna Himself.

2. Sreemad Bhagwat Geeta and the transcendental knowledge thereof has also descended in the above process of aural reception from Vaivaswata Manu but when

attitude of the members in the body of the Virata Punaha as described above. There is complete non cooperation with the Virata or Total stomach by the members of the body of Virata.

Even in the highest society of mundane culture the representative leaders are inimical without any cooperative spirit. For example Mrs. Bent which president of the London County Council while receiving the Soviet leaders expressed sentiments of detected operation. She said, "There are many and significant differences which divide our two peoples and any action which will help to breach the differences is precious to us both and to the whole world."

The Soviet leader Mr. N. A. Bulganin replied to this and said, "Not everything is smooth and clear between the Soviet people and Englishmen to-day. There still are many issues on which we lack due understanding. The relations between our Countries should be expanded in every direction, for the broader they are, the greater will be the understanding between us."

Why this happened? Because everyone of us has missed the central point of cooperation. The central point of cooperation is to do everything in lieu of performing yajna. That is the central point of understanding for broadening the classless society in an universal measure. In the absence of such 'yajnic' or sacrificial spirit, there must exist multi-class society of contending interest.

(Contd. on p. 3 col. 4)

the chain of disciplic succession was broken at the beginning of the Kali Yuga by the influence of the External Energy of the Personality of Godhead known as Maya, it was again reincarnated by the Supreme Authority of Sree Krishna Himself at the battlefield of the sacred place of Kurukshetra in the presence of His most beloved friend and devotee Sree Arjuna. He summarised the full text of the Vedas and Upanishads in the teachings of Sree Bhagwat Geeta in order to give facility to the people of the present age, who are mostly affected by the influence of Kali Yuga or the age of quarrel and disagreement.

3. The summum bonum teaching of Sreemad Bhagwat Geeta is that RELIGION means the art and science of learning the transcendental process of surrendering unto the Lotus Feet of the Absolute Personality of Godhead Sree Krishna. The purity of such religious knowledge becomes polluted when conditioned souls become too much influenced by the External Energy of Godhead as they forget their eternal relation with Him and thereby become too much addicted to the material process of sense gratification which is the lowest and crude form of human existence. When such irreligious life of the people in general flourished by the influence of External Energy of Godhead, the world at large suffers terribly in all directions in the way of challenging the very existence of Godhead.

4. The Personality of Godhead and his transcendental utterances as sounded in the Bhagwat Geeta are identical. Sreemad Bhagwat Geeta is therefore eternally the Personality of Godhead Himself with full potency and therefore when the transcendental knowledge of Bhagwat Geeta is received in the manner as it was received by Sree Arjuna we can be equally enlightened as Arjuna was. When the law-abiding devotees of Godhead become disturbed by the unskillful activities of the Ashuras i.e. those who are averse to acknowledge the Supreme Authority of Godhead at such critical time either the Personality of Godhead or His counterpart Form of transcendental Sound appears in this mortal world in order to save the faithful and annihilate the unbelievers. As such Bhagwat Geeta descended directly from the utterances of the Personality of Godhead in order to save the faithful and to annihilate the unbelievers at the juncture of disappearance of the Dwapara Yuga and appearance of the Kali Yuga in the battlefield of Kurukshetra, which was fought between two rival political parties namely the Kurus and the Pandavas.

At the present age the same fight between two rival parties

of politicians without any guidance of the transcendental direction of Godhead is merrily going on at the expense of the innocent poor people of the world and as such Sree Krishna has descended again in the shape of Geeta Nagri with the same purposes of saving the faithful and annihilating the unbelievers as He did in the battle field of Kurukshetra.

5. The Geeta Nagri will therefore be the main preaching centre of the Supreme Authority of Sree Krishna the Personality of Godhead. It shall be proclaimed from that place that Sree Krishna, the Supreme Personality of Godhead, is the Absolute Enjoyer of all benefits derived from all kinds of work, sacrifice, cultivation of knowledge; that he is the Absolute Proprietor of all the manifested universes and that He is the unalloyed friend and philosopher of all living entities namely the gods or rulers, the general people, the beasts, the birds, the reptiles, the plants and trees or the aquatic animals residing in every nook and corner of the great universe. When such knowledge will be fostered from the vantage of Sree Geeta Nagri, at that time only, real peace and prosperity will usher in the world so anxiously awaited by all kinds of people. Unfortunately the present trend of human civilization is conducted just on the opposite direction of the above views. The human being has declared himself as the supreme enjoyer of every thing and the proprietor of the world. He has declared himself foolishly as the friend and philosopher of the people in general enamoured by material power and wealth, which is bringing in ruin for himself and his followers. Every human being is imagining himself as an independent God (?) and foolishly trying to guide the activities of his so-called followers without knowing the art and science of such leadership business. Such leadership for the actual benefit of the people in general can effectively be conducted when the leaders themselves will know the art and science of surrendering unto the lotus feet of Sree Krishna and shall be able to convince their followers that God alone has the absolute prerogative in the above-mentioned three main functions.

On the otherhand the natives of India only have the prerogative to understand this position of Godhead from the pages of Bhagwat Geeta and they are alone able to preach this truth throughout the whole world. It is therefore desired that the authorities who shall guide the activities of the Geeta Nagri, may make such organised effort as will help this mission of the Geeta Nagri, on a permanent basis.

The pangs of a demoralised type of civilization designed by the demonic principled leaders, are being felt keenly by the people in general and to save

them from that untold misery of life, is to take shelter of the transcendental message of Bhagwat Geeta.

A vivid picture of the demoniac principled leader is given in the pages of Bhagwat Geeta in the sixteenth chapter as follows :

We can know the real heart of an 'Ashura' in the statement of Bhagwat Geeta. At the present moment practically every man is infected with a sense of false prestige, pride, anger, vanity, cruelty and similar qualities born of poor fund of knowledge. There are always two classes of men of which the one is known as the *Devas* or the Gods and the other is known as *Ashuras* or the demons. The *Ashuras* are unable to realise what should be done or what should not be done in the human form of life. Those who are qualified with godly qualities generally do perform charities, possess controlling power of the sense organs, perform sacrifices, practice penance and non-violence, love, truth, learn toleration, remains peaceful, refrain from speaking ill of others, become kindly in behaviour eradicate lust and hankering, practice patience and purify habits. These are some of the many godly qualities of men known as gods. But unfortunately these godly qualities are rarely experienced in the character of the present generation and in most cases the qualities of the demons are vivid in all directions. Such men of demoniac principle are generally unclean in habits. They do not believe in the Supreme authority of God and they think without any reason that desire or necessity is the ultimate cause of creations, without knowing that disposal is more important cause than desire. The demoniac observations are always imperfect in fact and practice.

People addicted to demoniac principles, devoid of transcendental knowledge, imperfectly educated and inventors of violent work leading to misery and destruction of the world have greatly developed in this age. Although these people indirectly realise that their mode of activities had already diminished the duration of life of the people in general, yet they consider the advancement of material knowledge as progress of life, dictated by a strong sense of vanity under the cover of unclean habits. The effect of this pernicious type of material civilisation is that people have almost forgotten the question of life after death and thus have taken to an irresponsible way of life leading to untold misery and distress of material existence. The demoniac way of thinking has covered their unsatisfied desire for work and enjoyment till the end of material existence. These people are embarrassed with such thousand and one desires enlarging the circle of exploiting habits in greater and greater circumference. They have now become mad so to say for such enlarged activi-

ties of material civilisation. Such people think unrestrictedly and at all times like this. "I have accumulated so much wealth just now and in the next I am going to accumulate more wealth. I am god (?) and no body is equal to my position."

"I have killed this enemy and I am arranging to kill the other one. I am god and I am the enjoyer of everything, I am happy and I am perfect. I do not think any body else is richer than me. I can perform all sorts of sacrifices and by doing so I can purchase all virtues." The *Ashuras* therefore exhibit a feat of their unalloyed foolishness by such contemplations as above mentioned.

Saintly politicians of modern age like Mahatma Gandhi and others inspired by the teachings of Bhagwat Geeta, although imperfectly, have tried to lead such politicians of demoniac principle, as they may be influenced by the teachings of Bhagwat Geeta. Mahatma Gandhi's movement in the political field such as non-violence, peaceful non-cooperation, truthfulness, sacrifice etc are some of the brilliant examples for subduing the demoniac tendency of the people in general. Such example in the life of Mahatma Gandhi made him well recognised all over the world inspite of their being temporary measures and it may safely be concluded that Mahatma Gandhi's success in such movements was solely and wholly dependent on the inspiration of Bhagwat Geeta. Leaving aside his all other activities in the political field, the four following principles which he adopted sincerely in his mature old age are in essence derived from the teachings of Bhagwat Geeta for practical application for social and spiritual upliftment in the present order of things. They are as follows :—

A. Leaders and politicians may take lessons from the life of Mahatma Gandhi, who was undoubtedly a great and busy politician, in respect of his daily evening prayer meetings and regular recitation of Bhagwat Geeta. He followed this principle of life most faithfully even up to the last moment of his lamented life. People in general and the leaders in particular may follow this foot prints of Mahatma Gandhi if they at all want to do some good to their followers. Such regular habit of reciting the readings of Bhagwat Geeta makes one able to get rid of the demoniac way of life and gradually rising up to the plane of pure devotional life of the gods. When such devotional life is enriched by recitation of the readings of Bhagwat Geeta, all the good qualities of the saints and gods automatically overcome the reciter without any extraneous effort on his part. And a person however qualified he may be in the mundane sense of the term, if he is devoid of the principles of devotional life as above mentioned, he shall surely hover in the mental plane of uncertainty and as such will always fail to enter into the noumenon existence of life. Those who have developed such noumi-

non existence of life generally known as spiritual life are called Mahatmas in the language of Bhagwat Geeta. The definition of real Mahatmas are given below from the reading of Bhagwat Geeta.

B. The temple entry movement of Mahatma Gandhi is another attempt to deliver people in general from spiritual degradation and by such movement the mass of people can be saved from gliding down to the lowest status of demoniac life. Even when he was at Noakhali (Pakistan) during the dark hours of the partition days, he never hesitated to reinstall the deities of Sree Sree Radha Govinda Sreemurties there and by such examples he had done immense good for the people in general. Leaders and politicians may take lessons from this particular incidence of his life. It may be said in this connection that there are thousands and thousands of Vishnu temples or other temples all over India. And these temples were originally the centres of spiritual enlightenment which helped subduing the demoniac way of life of the people in general and thereby they would live in peace and prosperity. At the present moment in most cases those spiritual educational centres have been rendered into rendezvous of demoniac dance for want of culture of the teachings Bhagwat Geeta. They have become on the contrary so many plague spots for preaching atheism and advancement of demoniac principles for want of proper and regular spiritual propaganda under able leadership. The mission of Geeta Nagari must have its aim amongst others to rectify the anomalies that have entered into the life of these centres of spiritual education and regenerate them to the sense of spiritual life through the exemplary life of devotees that may be created from the practical life of Sree Geeta Nagari. The Bhagwat Geeta encourages us in such spiritual culture as follows :—

(B.G. 9/25)

Janti Devabrata Devan,
Pitrin Janti Pitribrata
Bhutani, Janti Bhutejya,
Janti Madjajina, Api, mam.

C. Mahatma Gandhi started the Harijan movement in order to raise the status of the fallen people either by social injustice or otherwise. But such movement may not be restricted only amongst the Bhangis and Chamars who are proclaimed as such by social injustice but such movement may be extended amongst those also are passing in the society as Brahmins and Kshatriyas etc, but in practice their mentality is more degraded than the lowest of the Bhangis and Chamars. Harijan means the associate of God himself. Chamars and Bhangis or for the matter of that, people of the mentality of the Chamars and Bhangis, can never be promoted to the position of the Harijan, unless and until such persons are helped to go up to the place of the Harijan by methods approved by the Harijans such as Arjuna, Prahlad, Dhruvacharaj,

Yamaraj, Bhisma, Janaka, Narada Vyasa etc. There is no bar for any one to rise up to that position of Harijans as it is stated in the Bhagwat Geeta in the following lines :— (B.G. 9/32)
Mam, Hi, Partha, Byapashritya
Jey, Api, Syu, Papa, Yonaya,
Striya, Vaishya, Tatha, Sudra
Te, Api, Janti, Param, Gati.

Mahatma Gandhi did not approve of the present system of castes as is prevailing in India and there is ample support of this movement of casteless society in the Bhagwat Geeta in its own way. Casteless society does not mean that there will remain no section or subsection of social division because without that no society can exist; but there may not be any caste simply for the sake of birthright accident. Bhagwat Geeta approves of the caste system in terms of mundane quality acquired but not in terms of accident of birth. (To be continued).

YAJNA

(Continued from page 2)

In the midst of the din and bustle of our very busy life, perhaps we have forgotten the word 'Yajna' so essential for our existence. Occasionally we are reminded of this word 'Yajna' sometimes by somebody in the red-garment, who may approach us and ask to contribute something for the 'Yajna'. On that occasion, if we are in a good mood, we may be pleased to contribute something and mostly we may deny it because of our past bad experience in respect of such 'Yajna' without any knowledge of it.

But 'Yajna' is a word meant for our practical action of sacrifice born along with our material tabernacle from the womb of our mother. As soon as we take our birth in this material world, we are indeed in need of so many material things for the satisfaction of our body and mind. And these material things are supplied to us by the appointed agents of the Supreme Lord, so that we may live, know ourselves, the Supreme Lord and then go back to home, back to Godhead. Such supplying agents are known as Indra, Chandra, Varuna, Surya, etc. These agents of the Supreme Lord are satisfied when 'Yajna' is duly performed by us in lieu of the goods supplied by the agents of the Lord. If we do not perform 'Yajna' these supplying gods are not only dissatisfied but also they neglect further supplies proportionately of the needs of our daily life namely, heat, air, light, water etc, and also we are designated as thieves in terms of the language mentioned in the Bhagwat Geeta.

The most important item of our material existence is dependent on the grow more food campaign or in other words on agricultural activities which in turn are dependent on the showers of rain.

Proportionate fall of seasonal rains (not in the control of the political leaders or the material

scientific product foodgrains sufficiently. Ample production of food grains nourish the living being both men and animals. Grain is supplied by the agents of Godhead (admitted by the politicians) when they are satisfied by the performance of 'Yajnas' and 'Yajna' is performed by dist of human labour or energy. Our whole energy is meant cent per cent for the performance of Yajnas or engagement of our full energy for the gratification of the Supreme Lord Vishnu. Vishnu is the ultimate beneficiary of all 'Yajna' as the stomach is the ultimate beneficiary of the total energy of the material body, because He is the Supreme proprietor of the universe and everything within it. He is the Sole protector and friend of all living beings. Peace is obtained when He is propitiated as happiness is felt when the stomach is fulfilled, and therefore it is our sole duty to satisfy Him by the performance of 'Yajna'.

There are different kinds of 'Yajna' recommended in different ages. The one which is recommended in this age of Kali (iron age of quarrel and fight) is the performance of yajna called the 'Samkeertan Yajna' which is a process of chanting and hearing the transcendental Name etc. of Godhead.

For the purpose of this particular type of 'Yajna' we can sacrifice everything which we may have in our possession. Formerly the people were mostly agriculturists and therefore they used to sacrifice, in most cases, food grains and clarified butter. At the present moment, we are not only agriculturists but also industrialists. And for the performance of Samkeertan Yajnas which is solely recommended in this age of Kali all of us the agriculturists, the industrialists or the labourers all can contribute our mites in the sacrificial alters of the Samkeertan Yajna systematically under taken by responsible men under authentic guidance.

The need of the present moment is to organise a body of spiritual association for the benefit of all concerned and see for ourselves that our contribution is rightly and properly being utilised for the benefit of all concerned.

'Samkeertan' Yajna is performed in the following manner.

(1) To organise the parties for melodious musical chanting of the powerful mantras of the Vedas. By such songs sung by the spiritually organised parties, the transcendental sound of the Vedas penetrate within the cores of heart of the strongest atheist and help him opening the doors of his spiritual consciousness. This is performed in the manner of surgical operation without any material pain. The patient undergoing such operational performances feels within himself a transcendental relief after such operational performances, spiritual foodstuff is offered to him for recuperation of the spiritual health.

(2) This operation is also performed for the mass enlightenment by the process of press and platform propaganda. For such press and platform propaganda we require everything including the machine, the paper, the ink, the broadcasting equipments, the propagandists, the conveyances and all other contingencies that are meant for their maintenance.

Money is the medium of exchange for all the above articles. So people must contribute at least one to fifty percent of their income for the mass sacrifice either in cash or in kind and we are able to make proper utilisation of each and every item of the same, by the grace of Shree Krishna the singer of Bhagwat Geeta.

Do not try to avoid participating in the performance of this 'Yajna' and thereby bring in unhappiness in the individual as well as in the total existence of the human civilization. There is already crisis in the civilization and we have to counteract it properly.

Every human being has his duty to perform for the total mass happiness of the living being. The performance of 'Yajna' is the only means to attain such end of life. It is something like pouring water in the root of the tree, whereby all the branches, leaves, and twigs of the tree are properly nourished. Or it is something like supplying foodstuffs in stomach whereby supply of energy is transmitted to all the nerves and senses namely the hands, the legs, the eyes, the ears, the tongue etc. of the body and no separate attempt is required to make for each of the above items.

Yajna (sacrifice) Dana (Charity) and Tapa (Penances) are not to be given up at any stage of life. Even the most perfect order of human being does not give up these essential duties of humanity. The Enjoyer of the results of all the Yajnas, being the Personality of Godhead Sree Krishna Who is now in this age appeared as Sree Krishna Chaitanya Mahaprabhu. He must be satisfied by such sacrifices. He shall be donated all charities, and all sorts of penances must be undertaken for His satisfaction only.

These are Summumbonum teachings of the Bhagwat Geeta. By these practical demonstration, one can exhibit his awakening of Divine consciousness or realization of the teachings of Bhagwat Geeta. In the absence of such practical manifestation, one is considered to be robbed off his all transcendental knowledge under the influence of the Illusory Energy (Maya) due to the demonic attitude towards the authority of the Supreme Lord. Such men of demonic principles are sure to undergo the threefold miseries inflicted by the physical nature.

By such one stroke of physical tricks, all the plans of the Asuras are rendered useless and we have seen this bafflement on many occasions. Let us not commit the mistake over and again repeatedly.

GROW MORE FOOD

"Many countries have invested quite heavily in plans to bring back into use land abandoned for hundreds of years, or land that has never been used at all. They have brought all kinds of heavy earth moving tractors and machines for land development and introduced new forms of power in to their agriculture. In many cases tractors, machines and implements have been brought in without taking into account the position of the cultivator, of the man who works on the land and who must ultimately make these things pay. And frequently they have been purchased before sufficient training and maintenance facilities were available. Of course, there are also exceptions and some land development and mechanisation projects have proved successful from their inception."

The above is a quotation from 'unesco' Food and Agriculture organisation. The enthusiasm for tractors over other implements has not always proved successful and on many cases, as we have personal experience of some places in U.P., it has often meant false starts on scheme that on paper looked so promising and easy.

The transcendentalist however will not agree with that tractors and other agricultural implements only can solve the problem of grow more food and inadequate living standard. Besides the tractor, implements, the man who will work on the land of cultivation, there is another supreme hand in the successful termination of the productive enthusiasm. This ultimate cause is called 'Daiva' or the unseen power of God inconceivable by human brain. This power can ultimately make all things null and void and conquer over all other enthusiasm and ability of the human being. In the Bhagwat Geeta we have this information as follows:— (B.G. 18/14)

Adhistanam, Tatha, Karta
Karanam, Cha, Prithak, Vidam.
Vividha, Cha, Prithak, Chesta
Daivam, Cha, Eba, Panchamam.

To effect successful result in the attempt of agricultural enthusiasm there are five causes namely the situation of the land, the man who works in the field, the instruments or implements applied in the enterprise and above all the hidden hand natural forces, known as Daiva.

Whatever is attempted and done in this World physically or mentally by any man, which may be right or wrong in the estimation of the public, must have all the above mentioned five causes behind the attempt. No body should therefore see only the visible causes for effective result but must look into the invisible cause called the Daiva.

Above all other causes the

add with Geeta Nagari
Daiva cause is the most powerful. This Daiva cause or the Supreme cause is the ultimate control of physical nature which is the external energy of Godhead. The land, implements, the worker, the attempt all depend on the ultimate cause called 'Daiva'. It is also known as 'Prakriti'. Everything is done by the 'Prakriti' but egoistic fools think that the work is performed by them. In spite of good tilling of the land and the expert tiller, good tractors or other implements and the most sincere and accurate plan of the work it is quite possible that the whole attempt may be frustrated for want of sufficient rains. Without rains all other arrangement will stand null and void due to the reaction of the Daiva cause. This Daiva cause is made effectively favourable by the process of 'Yajna' described elsewhere in this issue.

Along with the creation of the the 'Prajnas' or the living being, the 'Yajnas' or sacrifices on account of Vishnu the Supreme Being, was also created. By the performances of 'Yajnas' the controlling deities, who supply us light, air, heat water etc. which are all essential factors in the matter of grow more food campaign, are satisfied. By their satisfaction only everything is produced nicely, sufficiently. When there is sufficient production by the mercy of Daiva the inadequate standard of living is mitigated. Otherwise every attempt becomes futile.

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Religion Pretentious and Religion Real

Religiosity Real and Apparent. (25)

In the "Sreemad Bhagwatam" a distinction between "Religion Pretentious" and "Religion Real" has been clearly made. According to this original and genuine commentation of the "Vedanta Sutra", there are a number of pretentious religious faiths which pass on by that name but actually there is nothing in essence which can be accepted as real religion. Real religion is the natural inborn quality of the living being and pretentious religion is an artificial nescience covering of the living entities, pure consciousness effected under certain unfavourable conditions. Real religion remains in dormant condition when artificial religion dominates over the mental plane. The dormant religion is awakened by hearing in pure heart. The inborn quality is never killed.

For example, it is sometimes experienced that a person professing a particular faith of mundane religiosity, changes his own and embraces another kind of religious faith. In India many such changes have taken place in the social life in different circumstances. During the Mohamedan rule in India many Hindus changed their faith in 'Hinduism' and embraced Islam on account of many circumstantial pressures. Later on many such Hindus and Mohamedans changed again in to Christian faith and so on. There are many educated gentlemen who profess practically no particular faith of religiosity and yet they are passing on under the shadow of a certain type of religious faith. All these different circumstances prove it definitely that professing a particular faith of religiosity is completely different from the natural inborn religious quality of the living being.

What is the inborn quality of the living being? Let us first of all understand the nature of inborn quality. We can understand the inborn quality of the five elements. The inborn quality of earth is solidity. The inborn

quality of water is liquidity. The inborn quality of fire is burning heat and light. The inborn quality of air is mobile humidity. The inborn quality of ether is all-pervading entity. The inborn quality of mind is determination and rejection. The inborn quality of intelligence is thinking and feeling and the inborn quality of ego is identification of Existence.

The living entity does not belong to either of the above eight different elements of material nature. These eight elements are called products of the inferior nature of Godhead. But there is another superior spiritual nature of Godhead, of which the living entity is made. Both the inferior and superior qualitative nature of Godhead, are non-different from Him but the actions of the two different natures are completely different. The all powerful Godhead has innumerable different energies out of them the 'Para Prakriti' is known as His internal energy. The internal energy is always personally associated with the Personality of Godhead and therefore the inborn nature of the living entity is to remain personally associated with the Supreme Being. The Supreme Being is eternally existent along with His associated internal energy and therefore in the 'Srut Mantras' it is said that the 'Supreme Lord' is the Primeval Eternal Personality amongst innumerable other personalities of living being. In other words every individual living being is an individual person. Every one has his personal separate existence and no body is equal with another living being, that is the variegatedness of the living world. The Supreme Lord is also the Supreme living Personality with His separate identity, Form, existence and mode of life. The living entities are therefore equal in quality of the Supreme Lord, but the Supreme Lord is one and the Absolute while the living entities are innumerable

able and relative. The Absolute Personality of Godhead has expanded Himself in his differentiated parts and parcels who are called by the name "Jiva" or the living being. Being one in quality, the living being has the proportionate fraction of the quality of overlordship propensity. When this relative overlordship propensity is manifested disproportionately in the living being, he falls in contact with the external energy of Godhead, called by the name material nature and his ego is misidentified with the inferior nature. An appropriate example may be given here in connection with the disproportionate independent action of a state citizen. A citizen of an independent nation cannot be absolute. His independence is relative in terms of the state laws. When the citizen therefore disproportionately exhibits his independence, it becomes an act of civil disobedience and he is put under police action an inferior state of citizen life. The false ego is given to the material mind and the sense-perceptions thereof and as such, material sense-perceptions contact with material objects by form, taste, smell, sound and touch. That makes it possible for the living being to drag on a material existence with hard struggle for life. The hard struggle for life, is manifest, because the living entity is fallen in the material existence a foreign and inferior quality of nature, for the living being. It is some thing like a living being of the land thrown into the ocean of water, and thus a hard struggle for existence for the overthrown living being. The overthrown living being can be happy only when he is picked up from the ocean of material existence and reinstated again in his normal spiritual existence by the Grace of the Supreme Lord. That is his "Religion Real".

Shree Chaitanya Mahaprabhu, therefore teaches us to pray like this :-

Wordings.

Ayee, Nanda, Tanuja, Patitam, Kimkaram, Mam, Bishame Bhabambudhou, Kripaya, Taba, Pada Pamkajasthitha, Dhuli, Sadrisham, Vichintaya.

Synonyms.

Ayee—Oh My Lord, Nanda-tanuja—The one who is born out of the body of Nanda Maharaj Patitam—Fallen, Kimkaram—Servitor, Mam—Me, Bishame—In the dangerous, Bhabambudhou—In the ocean of birth and death, Kripaya—By causeless mercy, Taba—Your, Padapankaja—Lotus feet, Shitam—Remaining, Dhuli—Particle of dust, Sadrisham—Like the, Vichintaya—Think of.

Translation

Oh my lord who is born out of the body of Nanda Maharaj, please consider me who is fallen in the ocean of birth and death, out of your immense and causeless mercy, as one of the particle of dust remaining in your lotus feet.

Purport.

That is the idea of sincere religious prayer. One must know himself as the spiritual entity eternal associate of the Supreme Lord. Some how or other he is now thrown into the ocean of material existence where there is a perpetual hard struggle for existence to get rid of the disease of birth and death.

Treatment for disease is accepted in order to get a temporary relief from the cruel hands of death. Why there is such vast arrangement of Health service both by the Government and the public also?

The Medical practitioner out of a false egoistic identification considers himself too much busy in the research work for curing disease. When he is approached with a request to become a subscriber for "Back to Godhead", very gravely he says that, he is too busy. But he does not know

why medical treatment is at all required. It is required for the relief of pains out of diseases and to avoid the cruel hands of death temporarily. But is it possible to get relief from the pains of diseases or to avoid the hands of death permanently by the help of such advanced mode of medical science? We say most emphatically on the strength of the message of Bhagwat Geeta, that man can never get relief from the following unwanted items. They are as follows:—

- (1) The pains of birth.
- (2) The pains of death.
- (3) The pains of Oldage and
- (4) The pains of diseases.

As such, unqualified path of of religiosity is that, which can bring in real relief to the above inevitable sources of pains so much unwanted by the human society. The goal of religious path is therefore to achieve the status of relief from pains. The path of religion which does not offer this highest benefit to the mankind, is certainly a *pretentious religion* and Sreemad Bhagwatam deprecates such process of religiosity as a matter of cheating the public. Sreemad Bhagwatam begins therefore its real form of religion in the following manner.

Wordings.

Dharma, Projjhita, Kaitaba, Atra, Parama, Nirmatsaranam, Satam, Vedyam, Vastabam, Atra, Vastu, Shibadam, Tapatraya, Urmulanam, Shreemad, Bhagwate, Maha Muni, Kritey, Kim, Ba, Parai, Iswara, Sadya, Hridi, Aharudhyate, Kritivi, Susrusuvi, Tatakshyanat.

Synonyms

Dharma—Path of religiosity. Projjhita—Completely rejected. Kaitaba—Full of cheating. Atra—Herein. Parama—The supreme. Nirmatsaranam—Of the liberated souls. Satam—Compassionate for the people. Vedyam—For the knowledge of. Vastabam—Reality. Atra—Herein. Vastu—Substance. Shibadam—Beneficial to the highest limit. Tapatraya—Threefold miseries. Urmulanam—That which can uproot. Shreemad—Beautiful. Bhagwate—In the book deals in the matter of Godhead and His devotees. Mahamuni-kritey—Compiled by the great Sage—(Vyasdeva). Kim—What is. Ba—the necessity. Parai—with other scriptures. Iswara—The personality of Godhead. Sadya—Immediately. Hridi—In the heart. Aharudhyate—Becomes locked up. Kritivi—By the fortunate. Susrusuvi—Engaged in the service. Tatakshyanat—At once.

Translation

In this scripture of beautiful Bhagwatam which is compiled by the great sage (Vyasdeva) paths of religiosity which are full of cheating process, are completely rejected. Here in is mentioned the supreme beneficial subject matter of the Substance in reality. It is understandable by the liberated souls of the highest order,

because it can alone uproot the threefold miseries.

Because it is compiled by the great sage (Vyasdeva) by His mature knowledge, what is the necessity of other scriptures? The supreme Lord Personality of Godhead becomes at once locked up in one's heart by such fortunate creatures who are constantly engaged in this transcendental service.

Purport

The path of religion as chalked out by Sreemad Bhagwatam is different from all other types of imperfect religiosity. The paths of religiosity can be divided into three divisions as follows:—

- (1) The path of fruitive work.
- (2) The path of culturing knowledge and mystic powers.
- (3) And the path of devotional service and worship.

(1) The path of fruitive work *Karmakanda* because under the cover of religious ceremonies and with the purpose of elevating one's material conditions, are all cheating process because they can never reach to the highest status of relief from the material existence. As mentioned herein before, the living entity is perpetually struggling hard to get rid of the pangs of material existence, because he wants the supreme relief from material pains. The path of fruitive work leads one either to happiness or to distress of the material existence. By pious fruitive work one is placed in the position of temporary material feelings of happiness whereas acts of vices lead one to the distressful position of material wants and scarcity.

Even if one is put in to the most perfect order of material happiness, one is not able by that way to become free from the pains of material existence as birth, death old age and diseases. The Materially happy person is therefore in need of the eternal relief which the path of religiosity of fruitive work can never award to such religionist.

(2) The path of culturing knowledge known as "*Jnana Marga*" and that of mystic powers known as "*Yoga Marga*" are equally hazardous and nobody knows where he is going by culturing such uncertain procedures. The empiric philosophers in search of spiritual knowledge may endeavour by mental speculations most laboriously for many many births but unless and until he reaches to the stage of the purest form of the quality of goodness or until he has not transcended the plane of material speculation, it is not possible for him to know every thing emanating from the personality of Godhead Vasudeva. His attachment to the impersonal feature of the Sup-

reme Lord, makes him unfit to rise up to that transcendental stage of Vasudeva and therefore due to his unclean state of mind he glides down again into the material existence even after an ascendance to the highest stage of Liberation. This fall down is made possible due to his want of *locus standi* in the service of the Supreme Lord.

And so far as the mystic powers of the "*yogins*", are concerned, they are still more full of juggleries in the path of spiritual realisation.

One German scholar who became a devotee of Godhead in India, said that so far mystic powers of the "*Yogins*" are concerned, the German Scientists have made laudable progress by the aid of material science. He therefore came in India not to learn the method of Yogi's mystic powers solved by material science but what he needed most was to learn the path of transcendental loving service of the Supreme Lord mentioned in the great scripture of Bhagwatam.

The mystic powers of the "*Yogins*" make the student materially powerful for a temporary relief as much as other material science can give. But such mystic powers can never be the permanent source of relief from the above mentioned four items and therefore according to the Bhagwat School, this path of religiosity is also a method of cheating the followers.

In the *Bhagwat Geeta*, it is therefore clearly defined, that the highest mystic powerful Yogi is the one who can constantly think of the Supreme Lord within his heart engaged in the loving service of the Lord.

(3) And the path of worship, of the innumerable Devas or administrative gods, is still more hazardous and uncertain than the above mentioned two items of *Karma Kanda* and *Jnan Kanda*. This system of worshipping many gods such as Durga, Shiva, Ganesh, Surya or impersonal Vishnu, is accepted by persons who have been made blind by the intense desire of sense gratification. Worship of Gods, as above mentioned, when it is properly made in terms of the rites mentioned in the *Shastras* which is now very difficult to prosecute in this age of want and scarcity, can certainly fulfill the intense desire of sense gratification, but the success obtained by such methods is certainly very transient and befitting a person of poor fund of brain substance. That is the verdict of Bhagwat Geeta. No sane man should be satisfied by such temporary benefit, driven by a sense of enjoying this material world.

None of the above mentioned three methods of religious path can deliver a person from the law of material existence, called the three fold miseries. But the process of religiosity as men-

tioned in the Bhagwatam, is able to give permanent relief to the followers from the laws of three fold miseries.

Here in the highest standard of religious form is described by which one can be reinstated in his original position of transcendental loving service to the Supreme Lord. Loving service of the Supreme Lord is free from the infection of sense gratificatory desires, fruitive work or culture of knowledge-seeking merging in the Absolute to become one (1) with the Supreme Lord. All such methods are *pretentious religiosities* because they are unable to give perfect relief to the followers. The word "*Pro*" is significant. "*Pro*" means complete and "*ujihata*" means reject.

Any process of religiosity based on source gratifications gross or subtle must be accepted as one of the pretentious religiosities. The process of religiosity in the shape of fruitive work is directly a method of gross sense-gratification while the process of culturing spiritual knowledge with a view to merge in the Absolute is a method of subtle desire of sense gratification by becoming one with the Absolute. Therefore all such sense-gratificatory methods of pretentious religiosities including the path of culturing knowledge to become one with the Supreme or the idea of liberation and everything like that are completely rejected in the process of "*Bhagwat Dharma*," or the transcendental process of religion the inborn quality of the living being.

The "*Bhagwat*" Dharma or the religious principles described in the "*Bhagwat*" of which the preliminary study is "*The Bhagwat Geeta*" is meant for the liberated persons, of the highest order who give very little value to such sense-gratificatory pretentious religiosities. The fruitive worker or the elevationist and the empiric philosopher or the Salvationist all of them want to raise their material position first and foremost but the devotees of Godhead have no such desire for themselves. They serve the Supreme Lord for His satisfaction only. Shri Arjun at first decided not to fight and wanted to satisfy his senses by becoming a so-called non-violent pious man but when he was fully situated in the principles of "*Bhagwat Dharma*" culminating in complete surrender unto the Will of the Supreme Lord, he changed his decision and agreed to fight for the satisfaction of the Lord. He said like this.

"I am now freed from all illusions by your grace. I have now revived my pure consciousness. I am now situated in my real position without any doubt and as such I must now do as you desire (B. G. 18/73).

Anything that hampers this

Sreeman Badri Lalji, of Khan Market New Delhi who is one of our regular readers has requested us to throw some light on the subject matter of 'Sikshastak' or the eight Sanskrit verses composed by His Lordship Shree Chaitanya Mahaprabhu.

Lord Chaitanya is supposed to have written only these eight verses about his cult which were later on developed into innumerable scriptures by the six Goswamis direct disciple succession from the Lord. Among the Goswamis Sreela Rupa Goswami was the principal man who considered Shрила Sanatan Goswami as his spiritual master and others such as Shрила Raghunath Das Goswami, Shрила Raghunath Bhatta Goswami, Shрила Jiva Goswami and Shрила Gopal Bhatta Goswami as his younger assistants. All these Goswamis were mostly learned in Sanskrit literature and other scriptures and both the principal Goswamis namely Shрила Rupa Goswami and Shрила Sanatan Goswami were respectable ministers in the state service of Bengal under the regime of Nawab Hussain Shah. They were great scholars in Persian language also.

Shрила Jiva Goswami happened to be the beloved nephew of the two principal Goswamis who were real brothers in worldly relation. Shрила Jiva Goswami was the greatest philosopher of his time and his six books, namely the *Sat Sandarbhas* (T a t w a Sandarbha, Bhagwat Sandarbha Krishna Sandarbha, Priti Sandarbha, Krama Sandarbha, and Bhakti Sandarbha) are unique philosophical treatises in advanced spiritual science. Late Pandit Pramatha Nath Tarkabhusan, one of the greatest Sanskrit scholars and authority of the modern age, remarked in one of his lectures that Jiva Goswami is the greatest philosopher of all

unadulterated spiritual position of the living being must be taken therefore as the process of prententious religion. Real form of religion is spontaneous loving service of Godhead. This relation of the living being with the Absolute Personality of Godhead is eternal. The Absolute Personality of Godhead is described as the 'Vastu' or the 'Substance' and the living entities are described as the 'Fastanas' or the innumerable samples of the 'Substance' in relative existence. This relation of the Substantive with the 'Substance' can never be annihilated as it is in the case of inborn quality. By contact with material nature, the 'substantive' living entities may exhibit varied symptoms of the material disease but to cure this material disease is the supreme object of human life. The process which helps such treatment is called by the name as 'Bhagwat Dharma', 'Sanatan Dharma' or the Religion Real. We shall try to describe the form of real religion in the pages of "Back to Godhead."

The Eight Stanzas of His Lordship

Shri Chaitanya Mahaprabhu

ages in the world. This recommendation was certainly not an exaggeration but one would realise the truth if one has the required energy and time to go through the most subtle and scholarly expositions of the above spiritual thesis. Shрила Rupa Goswami wrote many philosophical, transcendental, poetical and literary books during his life-time and Shрила Sanatan Goswami compiled the Vaishnava Smriti for the guidance of persons who desire to go back to Godhead.

Shree Chaitanya Mahaprabhu is Shree Krishna Himself in His feature of Devotee. Shree Krishna, the Absolute personality of Godhead appeared Himself and taught the transcendental knowledge of approaching back to Godhead. But silly persons who are grouped under the classes of *Mudhas*, *Dushkritinas*, *Naradhamas* and *Mayaya Apharitanjanas*, misunderstood the whole thing and they began to interpret the transcendental subject matter in a manner befitting their respective positions. This gross deviation from the path of transcendental discipline succession made the whole thing an anachronism and Shree Chaitanya Mahaprabhu expounded the whole thing in his practical life so that even a boy of tender age can swim across the ocean of Vedic knowledge in the simplest method just befitting the capacity of the fallen souls of this age of Kali. He stressed upon the transcendental chanting process of the Holy name of Krishna as it is recommended in the 'Bhagwat' Puranam and many other authoritative scriptures. The chanting process of Shree Krishna's name, fame, qualities, pastimes etc. as recommended for this age in the Bhagwat Puranam is also affirmed in the Bhagwat Geeta.

The clear statement in the Bhagwat Geeta is as follows:

"Men who possess a poor fund of knowledge do deride at Me, because I have appeared just like an ordinary man. They do so because they have no knowledge of my different potencies as the Supreme Lord of all living beings." (G. 9/11)

"Such befooled persons are baffled in their expectations, fruition of work and philosophical researches. They are all conducted by demoniac principles being attracted by the attractive feature of the material nature." (G. 9/12)

"But those who are really *Mahatmas* (broad-minded) they are under the protection of transcendental nature. As such their only business is to worship Me because they know it perfectly that I am the eternal Lord of all living beings." (G. 9/13)

'Such Mahatmas do always chant Me (i.e. My name, fame,

qualities etc.) with a determined carefulness. And in devotional service they always offer obeisance unto Me by constant engagement." (G. 9/14)

Shree Chaitanya Mahaprabhu wanted to turn everybody in the category of *Mahatmas* from the lowest position of the *Mudhas*, *Dushkritinas* and *Mayaya Apharitanjanas* by this process of constant engagement in the chanting process of the transcendental name, fame, quality etc. of the Supreme Lord Shree Krishna. The Lord is so liberal that by His mercy no body is incompetent to adopt this transcendental process. Every human being who is articulate can adopt this principle of chanting and by gradual process of purification by such transcendental chanting process, one can rise up to the highest platform of perfection in the transcendental realm. The first stanza of the famous eight verses runs as follows:

Wordings

Chetadarpana, Marjanam, Bhava, Mahadabagni, Nirbapanam, Shreya Kairaba-Chandrika, Vitaranam, Vidyabadhu, Jibanam, Anandambudhi, Bardhanam, Pratipadam, Purna, Amrita, Aswadanam, Sarbatma, Snapanam, Param, Vijayaete, Shree Krishna Samkeertanam.

Synonyms

Chetadarpana=The mirror of consciousness. Marjanam=Process of cleaning. Bhava=The act of repeated birth and death. Mahadabagni=The great fire of the forest. Nirbapanam=extinguisher. Shreya=The ultimate benefit. Kairaba=The lotus flowers. Chandrika=The bracing moonlight. Vitaranam=Distributions. Vidyabadhu=The Goddess of learning. Jibanam=The life. Anandam budhi=The ocean of transcendental joy. Bardhanam=constantly increasing. Pratipadam. On every step and every moment. Purna=The complete; Amritam=Eternity. Aswadanam=Relishing; Sarbatma=Every one's soul and in all respects; Snapanam=Celebrating; Param=The Supreme One without a second—Shree Krishna. The Absolute Godhead, Samkeertanam=Chanting his name, fame etc.

Translation

The process of chanting the name of Shree Krishna is transcendently situated as the Supreme One without a second and as the most celebrating means of complete satisfaction for every one's life. It is the means of cleansing the mirror of consciousness and the extinguisher of the great forest fire of repeated birth and death. It is the beloved life of the Goddess of learning and the cooling moonshine for the blooming lotus petals of the

Supreme benefit. It is the means of effusion of the ocean of transcendental bliss and in every step of life, it is the nectarine means of tasting eternal life.

Purport

The chanting of the holy name, fame, quality, pastimes of the Supreme Lord is the complete means of attaining the highest bliss. It is no exaggeration, neither a myth but it is defacto the same by its transcendental position as recommended in all revealed scriptures. Our present position of life is a state of nescience under the illusion of our heart by material conception. The conscience or the cognizance of a human being, in his conditional state of existence, is varying and nobody's conscience or consciousness is equal to the other in the material world. This is so because the pure consciousness of spiritual identity is now covered with a material dust and the mirror of consciousness has to be cleansed by the brush of spiritual knowledge. The philosophical process of discerning the matter from spirit is undoubtedly very good but the same is not only difficult but also it is sometimes misleading for the reason of its being associated with the empiricist who have very little knowledge in the transcendental mode of thinking. They are too much addicted to the gross plane of scientific mode of thinking and therefore, they are unable to transcend the stage of direct perception. But the spiritual method of offenseless chanting of the Holy Name, Fame etc., of the Supreme Lord will award by the first instalment, facility of cleansing the mirror of consciousness and the chanter will at once realise his real spiritual position by such transcendental chanting method.

And as soon as one is able to cleanse the accumulated material dust covering one's pure consciousness from time immemorial one is able to extinguish the blazing forest-fire burning ever increasingly in the perpetual circle of birth and death.

There are two ways of our goal of life. The one is called 'Preya' way or the superficially pleasing way and the other is called 'Shreya' or eternally pleasing way. Childish play is certainly superficially pleasing to the foolish children but prosecution of studies is permanently good for them which they can not understand because of their childish foolishness.

The chanting process of the Holy Name of God as conducted by the propaganda of "Back to Godhead" is not pleasing to the superficially pleasure hunters in the matter of indecent literatures concerning men and women in a country news, but it is the means of relishing the transcendental eternal life called the "Shreya Pantha". This "Shreya Pantha" is gradually developed by the

PURITY OF CONDUCT BASIC PRINCIPLE OF HUMAN CIVILIZATION

In the annual number of "Social Welfare," Shri Rajagopalachari has drawn the attention of women in the following words:

"The fundamental of Social Welfare is purity of conduct. The special responsibility in this respect that of our women-folk. The men are incorrigible. The only hope is in our women."

"Standards of expenditure and of empty show have made money the sole or dominant aim of life. This has affected our Women folk now and it is therefore an alarming state of things: I hear stories of easy corruption at all levels of society."

"Women must refuse to give away her most precious possession. Thus only will the mothers of our land be strong, powerful and good. Our future generations depend on the strength and goodness of our mothers." As far as social welfare goes, the home is the real basic school, the High School and the University and the mother is the Headmistress and Vice-Chancellor thereof.

Some twenty years before or more than that one medical practitioner disclosed his experience that some women in the hospital were ready to give away their precious possession in exchange of some quinine tablets. At that time we could not believe that story but how can we disbelieve our veteran leader Rajaji when he says easy corruption in an alarming state at all levels of society. Is it possible to make any progress of social welfare worth the name in such alarming state of affairs? If we have to believe the authority of Bhagwat Geeta, we must then admit that corruption of women-folk in social life is the strongest stumbling block on the progressive march of social welfare work.

Shree Arjuna maharaj made some arguments with Shree Krishna on the subject matter of social welfare in the following words:-

"Adharma, Abhishabat, Krishna, Pradushyanti, Kulastriya, Streesu, Dastasu, Varshneya, Jayate Varnasankara."

"Sankara, Narakaya, Eba, Kulghananam, Kulashya, Cha, Patanti, Pitara, Hi, Esham, Lupta, Pinda, Udaka, Kriya."

"Doshai, Etai, Kulaghanam, Varna, Sankara, Karakai, Utayadvante, Jati Dharma, Kuladharma, Cha, Sazwata."

bearing and chanting process in the association of pure devotees engaged cent per cent in the transcendental service of the Lord. The idea is expressed most appropriately in the Bhagwad Geeta in the following words:

"Sitatam, Kirtayantam, Mam, Jalandra, Cha, Dridha, Brota, Bodhayantam, Paraparam, Tushyanti, Cha, Ramant, Cha."

"Utsanna, Kuladharmanam, Manushyanam, Janardana, Narakey, Niyatam, Basa, Bhabati, Hi, Anusushrumba."

Synonyms

Adharma—irreligiosity, Abhishabat—By upheaval of, Krishna—Oh Krishna, Pradushyanti—Become corrupted, Kulastriya—Women of the family, Streesu—upon the women's, Dastasu—Becoming corrupted, Varnasankara—Bastard population, Jaynatey—grow, Varshneya—Oh the descendant of Vishnu.

Sankara—Non-regulated population, Naraka—Hell, Eba—Like the, Kulaghanam—Of the destroyer of family, Kulashya—Of the family, Cha—And, Patanti—Degrade, Pitara—The forefather, Hi—Certainly, Esham—Of them, Lupta—Having been stopped, Udaka—Water, Pinda—Offering of foodstuff, Kriya—Activities.

Doshai—By fault, Etai—Like this, Kulaghanam—Of the destroyer of family, Varna—Sankara—irregulated, Karakai—By the author, Utayadvante—Become uprooted, Jati Dharma—National importance, Kuladharma—Family tradition, Cha—And, Sazwata—Perpetual.

Utsanna—Spoiled, Kulaghanam—Destroyer of family traditions, Manushyanam—Of the men, Janardana—Oh The Killer of unwanted men, Narakey—In the Hell, Niyatam—Always, Basa—Habitation, Bhabati—Do take place, Hi—Thus, Anusushrumba—I have heard from authorities.

Translation

"Oh Krishna! when there is upheaval of irreligiosity, the family women become corrupted. And on the women's becoming corrupted, Oh the descendant of Vishnu! irregulated population flourishes."

"Such irregular population is the source of hellish existence both for the family and the destroyer of the family traditions. By such actions the forefathers of the family are degraded on account of ceasing the custom of offering foodstuff and water."

"By such faulty actions of the destroyers of family traditions the eternal traditional national significance is also spoiled due to the cause of increasing an irregular population."

"Oh Janardana (the killer of unwanted men)! men who are spoiled by such destruction of family tradition, certainly do habitate always in the hell. I have heard this from authoritative sources."

Purport.

There are twenty different scriptures of religious-rites called *Dharmas* made by Manu the original father of all men. They are but regulative principles to fulfill the mission of human life. For example the *Samaskaras* or the ten reformatory processes to bring in a human being in the proper status of psychic and biological develop-

How to Broadcast the Teachings of Bhagawat Geeta (2)

(Contd. from Vol. III Part VI)

The Bhagwat Geeta Supports such scientific caste system in the following words viz.

Chatur, Varnya, Maya, Sristam, Guna, Karma, Bivagasha, Tasya, Kartaram, Api, Mam Riddhi, Akartaram, Abhyam. (B.G. IV/13)

Sama, Dama, Soccham, Khanti Arjabam Eba, Cha.

Jnanam, Bijnanam, Astikyam, Brahma, Karma, Swabhabajam. (B. G. XVIII 42)

Sourjam, Teja, Dhriti, Dahk-yam, Juddhe, Cha, Apalayanam Danam, Jswarabham, Cha, Khatra, Karma, Swabhabujam. (B.G. XVIII/44).

Krish, Gorakshya, Banijyam, Vaishya, Karma, Swabhabajam, Paricharyya, Atmakam, Karma, Sudrasya, Api, Swabhabajam. (B. G. XVIII 44)

There are three modes of Nature current all over the world and they are called the mode of goodness, the mode of passion and the mode of ignorance. And every man or every animal is under the influence of either of the above mentioned three modes of Nature. As such it is mistake to calculate that the modes of Nature are working within the boundaries of India only but it is quite reasonable that such natural laws are working in other parts of the world. In the human society there are undoubt-

ment with all concessions of the animal portion. The beginning of such *Samaskara* is the *Garbhadhana* or birth-giving function. The modern planned family clinics are perverted reflection of this '*Garbhadhana*' *Samaskara*. The modern method is an artificial way of checking unwanted population. But the *Garbhadhana* system is the most scientific method of birth control clinic in the voluntary way. The population must be checked by voluntary method and not by artificial contraceptive ways which are not only detrimental to normal progress of health both for the men and women—but they are also all sinful acts of killing a living entity in the embryo. Such sinful acts have their reactions bringing in unwanted population called the *Varna Sankara*.

The mentality of the child is created by the father and mother by unscientific birth-giving process in the absence of *Garbhadhana* *Samaskara*. The *Garbhadhana* *Samaskara* is also a checking method for restricting bastard children. We do not wish to go into the details of the *Garbhadhana* *Samaskara* or any other such reformatory processes but if need be we can definitely prove that since we have stopped observing these reformatory processes—the whole Hindu society has lost its special significance in the matter of social and religious dealings.

edly men of such different qualities namely men under the influence of the mode of goodness called the qualified Brahmins, those who are in the mode of passion called the Kshatriyas, those who are under the influence of the mode of passion & of ignorance are called the Vaisyas and last of all, men under the influence of the mode of ignorance are called the Sudras. The mode of ignorance as it goes down by degrees it produces men of such qualities as are called Janyana, Mlechhas, Kirats, Huns, Andhras, Pulindas, Pukkakas, Aviras, Sumbhas, Khasadayas etc and there are four lakh kinds of men all over the universe. From Geeta Nagri this universal Truth must be propagated systematically so that real human society may be reestablished for the benefit of all, dividing men according to natural mode by such approved processes as, are called practical psychology or anything else. Such social order all over the world will be known as the *Institution of quality caste system* and every human being will have the right to qualify himself by education and culture to enter into the higher status of life in the same manner as the variety of different states offers the facility to any one. Casteless society will never allow of course to place on the same category a High Court judge and a labourer of the mill unless such society has gone into madness. On the contrary by establishment of such casteless society as it is said in the Bhagwat Geeta no body will be grudging if any one is re-recognized as qualified Brahmin on his merit only. Such casteless society is reasonable and acceptable.

E. The Geeta Nagari may properly utilise the huge fund collected to commemorate Mahatma Gandhi in the manner as above-mentioned in four principal heads because Gandhi's memory can only be preserved by his exemplary activities and not by simply erecting some big buildings or statues as we see the general tendency. The Bhagwat Geeta asks every big man perfect his life with the teachings of Bhagwat Geeta and then set himself as an example for the benefit of the people in general. It is said there Jat, Jat, Acharati, Shrestha, Sat, Tat, Eba, Itarey, Jana, Sa, Jat Pramanam, Kurute, Loka, Tat, Anubartate.

It is foolish to follow the proverbial principle of putting a cart before a horse or putting old wine into new bottle. It shall be the duty of Geeta Nagari to agitate against the Gandhi Memorial Fund being utilised otherwise than in the manner befitting the teachings of Bhagwat Geeta and as approved by Mahatma Gandhi.

(To be continued)



(An instrument for training the mind.)

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(It educates humanity of its Divine nature)

Under direct order of His Divine Grace Sri Srimad Bhakti-Siddhanta Saraswati Goswami Prabhupada
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{ PART VII

WHERE IS GODHEAD ?

Is it possible to see Him ?

In the Secretariat Buildings in New Delhi there is an inscription on the stone that Liberty does not descend upon a people but it has to be earned before it can be enjoyed. Actually this is the fact and we have seen it that much sacrifice had to be rendered by the people of India before they could gain Swaraj. But in the matter of Godhead some irresponsible people ask, "Where is God?" "Can you show me," "Have you seen God." These are some of the questions put forward by some irresponsible men who want to have everything very cheap. If for attaining a temporary false sense of liberty in this material world so much labour and sacrifice have to be requisitioned is it possible to see Godhead—The Absolute Truth so cheaply? To see God means complete liberty from all conditions. But is Godhead an attending orderly so that He may be present at my command? The atheist however demands like that, as if Godhead is his paid servant and he thinks that Godhead is an imaginary thing otherwise He would have appeared before us as soon as the demand to see Him is made.

Hiranya Kashipu the king of the materialistic atheist demanded like this. His son offended him because he was a devotee of Godhead. Prahlad was the name of Hiranya Kashipu's son. The boy was entrusted to some good guardian tutors to give him lessons on politics, civics, diplomacy of divide and rule, pacifism, law and order and everything all that makes a well established state for lording over the material nature. That was the idea of Hiranya Kashipu to become happy in the material world. He was mainly concerned with Hiranya (gold) and Kashipu (soft women and bed) and he wanted to educate his son or dependent in that great Art of exploitation.

Fortunately Prahlad's idea was different which he got by the mercy of Sree Narada, the great master of devotional science. He (Narada) impressed upon Prahlad that devotional activities for the service of Godhead was the supreme aim of life. Material happiness is no solution of the problems of life but spiritual realisation is the aim of human perfection and the source of real liberty—'Swarajya'.

One day Prahlad 'Maharaj', when he was a mere child, was asked by his father to explain the knowledge that he received from his guardian tutors. Prahlad Maharaj replied like this:

Tat, Sadhu, Manny, Ashurabaryya, Dehinam- Sada, Samudbignam, Dhiam, Asatgrahat, Hitwa, Atmapatam, Griha, Andhakupam, Vanam, Gato, Jat, Harim, Ashrayeta.

Synonyms

Tat=that, Sadhu = goodness, Mannay=I do think, Ashurbaryya =the Chief of the Ashuras (non-devotee atheist). Dehinam=of the embodied, Sada=always, Samudbighna=with cares and anxieties, Dhiam=of the thinking men, Asatgrahat=from the temporary engagement, Hitwa=leaving aside, Atmapatam=that which kills the soul, Griha=household, Andhakupam=the blackhole (well), Vanam =the forest, Gato=one who has gone, Jat = that, Hari = unto Godhead, Ashrayeta=take shelter of.

Oh the chief of the Ashuras! I do think that persons who are always disturbed in mind with cares and anxieties of household affairs may quit off the place which is like the black hole temporary abode to kill one's self and take shelter unto the lotus feet of the Personality of Godhead by entering into the forest.

Purport

Prahlad Maharaj thought it right to get liberty first from cares and anxieties of household life. But is there any man who is completely carefree of household life. It is said that the management of a family is more difficult than that of an empire. Nobody is free from this troublesome business. Then what is the remedy? Prahlad Maharaj suggests that one should altogether leave that soul-killing black-hole of household life and go into the forest. Will that solve the problem of cares and anxieties? Are the jungle beasts, the tigers, the wolf, the bear, the monkey etc. free from cares and anxieties? No no they are not carefree. Why they live in the forest. Yes they live in the forests undoubtedly but they have no engagement in the service of the Lord. That is the cause of their cares and anxieties as much as the animals and beast in the human form. The real remedy lies in the act of accepting the service of the lotus feet of the Lord. That makes one free from all cares and anxieties of life. That makes one able to see Godhead always and everywhere.

The monkeys live in the forest, they live on fruits and flowers. They live also naked without any dress and there are many many monkeys in the human form who live naked, eat fruits and call themselves as Vanachary (the renounced San'yasins) but just like the monkey they keep hundreds of women followers as their devotees (?) and enjoy their company exactly like the monkey who keeps such hundreds of the monkeys in the company. Such monkeys sometimes appear in the midst of the urban and rural population and commit tremendous harm to the

village economy. Similarly the so-called monkey—*vanacharys* who have left their home in search of solving the problem of bread, cannot get any happiness liberated from the cares and anxieties of house-hold life. They create another house-hold rendezvous in the order of *vanachary's* life and remain always full of cares and anxieties in the matter of protecting their personal interest in such house-hold affairs of monasteries and business of temples. They are not care free. Prahlad Maharaj did not advise to adopt such false life of a *Vanachary*. The real life of *Vanachary* is exhibited when one has cent-per-cent taken shelter of the lotus feet of Hari (The personality of Godhead). That is the real position of a *Vanachary* and it may be possible even without going into the so called forest. Prahlad Maharaj the author of this great instruction was himself a great king and house-holder but because from the very beginning of his life he practised the art of taking shelter under the lotus feet of the Lord—he remained always a *Vanachary* even in the dress of a house-holder. He was always free from cares and anxieties because he knew that he was under the protection of the Lord.

His father Hiranya Kashipu did not like the idea of God-worship because he thought God was his enemy? His brother *Hivanakhyia* was killed by the Personality of Godhead and therefore, he thought Him as his enemy and the enemy of the family.

There are many atheists like *Hiranya Kashipu* who take God as their enemy. One German god-brother told us that in the 1st World War many people in his country turned to be atheists on account of their family members being killed in the war field. Some body's husband, some

body's son, or some body's brother must have had gone to the war field. When the fighting was going on, all of them prayed for the safe return of their relations. Unfortunately almost all of them did not return back for ever, inspite of such prayers and therefore they turned to be atheists. They thought that God is their order supplying agent and because the prayer-order of protecting the lives of their relations were not carried out by God, the word 'God' is a myth and there is no existence of God. That is the position of cheap God-seekers. They want to see God without the necessary sacrifice and without knowing His actual position as the order supplying agent and if God is not seen in that way of impertinence, the existence of Godhead must be denied by them.

Foolish people like *Hiranya Kashipu* (concerned only with Gold and woman) is bewildered to see Godhead. In the *Bhagwat Geeta* it is said that the personality of Godhead is not exposed to the eyes of every one but He is existent always and every where by His omnipresent impersonal features.

In the '*Brahma Sangheeta*' it is advised that one can see Him in the Sun which is said to be His one of the eyeballs. As the eyeball rolls within the hole, so also the sun is rolling within its limited orbit. His impersonal features are described in the *Bhagwat Geeta* and one can see Him every where as the banian tree, the lion, the shark, the Himalaya, the ocean and everything that is extraordinarily powerful. He is the seed of growth of every living being and by His potencies the hole universe is rolling on. The strength of gravitation, that sustains, the planets in their respective positions, is also He. He therefore manifests Himself by His diverse energies exactly like the fire which maintains its existence by the power of expanding heat and diffusion of light. He is sometimes compared with the sun. And His different energies are compared with the rays of the sun. The living entities are so many molecular particles emanations from Him as the rays of the sun are innumerable molecular particles of the sun. The sun and the sun-rays are simultaneously one and different. The sun-rays are always at my door, I can feel its intensity of heat, I can see it every where. By the sun-rays I can see the sun also although He is far far away from me. At the same time if I am a sane man I can feel it that the sun rays are not the sun. The sun is simultaneously one and different from the sunrays. We can imagine the intense heat of the sun by our little and partial experience of the portion of the sunrays.

The living entities being compared with the sun-rays, it is quite possible to see The Supreme Lord by subconscious perception. The living entities are distinct individual souls with

minute portions of independence and desire for lording it over the material nature. This desire for lording it over the inert material nature, makes the living entity a superior '*Purusha*' or enjoyer of the matter. And from this part and parcel '*Purusha*' we can feel the power and omnipotency of the complete '*Purusha*'. The living entity is the particular sample of the Supreme being. But He is fully joyful by nature. "*Ananda-maya Anyasa!*".

The '*Purushottam*' is therefore the trasendental Supreme Person individual identify like one in quality of so many individual living beings. But He is the Supreme Personality above all other persons. No body is above or equal to Him. He is without a Second. He is not therefore imperson only as imagined by men with poor fund of knowledge. His impersonal features are diverse manifestations of His innumerable potencies just like the sun-rays are innumerable potencies of the the sun dial far far away, from the sun-rays at my door. In the *Vishnu Puranam* the matter is described as follows :—

Ekadesha, Stithsya, Agne, Jyotsna, Vistarina, Jatha, Parasya, Brahmana, Sakti, Tatha, Idam, Akhilam, Jagat. (V. P. 1/22/62)

Synonyms

Ekadesh—In one place, *Stithasya*—Situating, *Agne*—of the fire, *Jyotsna*—Light, *Vistrina*—diffusion *Jatha*—As as, *Parasya*—of the Supreme, *Brahmana*—of the Brahma, *Sakti*—Potencies, *Tatha*—So so, *Edam*—This, *Akhilam*—The whole, *Jagat*—universe.

Translation

This whole universe is the manifestation of diverse potencies of the Supreme Absolute Truth just like the fire situated in one place can diffuse its light all round.

Purport

The Personality of Godhead does not become impersonal for the matter of His impersonal potencies. He is non-different from His impersonal manifestations but that does not make Him without Personality. His omnipotency suggests that He is originally the Supreme Person and He has expanded Himself by plenary portions and differentiated parts and parcels. Atheist *Hiranya Kashipu* wanted to see Godhead and he asked *Prahlad* his son where is his (*Prahlad's*) God? The child *Prahlad* answered that his God is seen everywhere. That is the vision of a devotee. The devotee does not see anything except his Godhead. Anything animate or inanimate exhibits Godhead in the eyes of a devotee. The devotee's eyes are anointed with the pulp—of Love for Godhead and as such he sees nothing except in relation with Godhead.

Sometimes we see the notice in a public garden as follows :— "The garden belongs to you and you should try to maintain it by

the such feeling" The same notice is sometimes seen in the railway carriage. And the purpose of such notice is to awaken the national feeling of the citizen. A good and trained citizen knows that the Government is run on by his representative and therefore the Government is his won Government. And the property belonging to the Government does also belong to him and he behaves in that way. Therefore he can see every thing inter related with the Government and if he has the necessary national feeling he can see every where the Governmental power in its impersonal feature represented. The power and Personality of the Government is felt by a good citizen every where in the country and this feeling is made possible out of a feeling of national consciousness. This national feeling and love for the country and Government are all products of sincere service for the cause of the nation. And the same thing is applicable in a wider sense when we speak of seeing Godhead. Godhead is not therefore a cheap orderly of the materialistic atheist.

Godhead can be seen only by sincere service mood and not by challenge. A person who sees God cheaply in the ordinary way and a person who argues that God cannot be personally seen—both of them are misguided. The Personality of Godhead reserves the right of not being exposed to the vision of a challenging *Hiranya Kashipu*. That is not the process of realising the Personality of Godhead every where. To the eyes of a devotee every thing is simultaneously one and different from Godhead. He sees Godhead in every thing and every thing in Godhead. And that is the highest stage of realisation of Godhead.

The impersonal material conception of Godhead under the headings of Pantheism, Henotheism Monotheism and Polytheism etc., is the beginning process of seeing the Godhead. The next higher stage of seeing Him is the stage seeing the super-soul residing with every individual soul and the highest stage is to realise the Personality of Godhead in the supramental stage of loving service, the spiritual existence.

The revealed scriptures there fore warn us against cheap realisation of Godhead. The revealed scriptures definitely says that Godhead cannot be seen with our material eyes, neither He can be perceived by material senses. The eyes and the senses of the devotee must be trained up in the art of transcendental service. The Supreme Lord is sentient and He is clever enough to know our modes of such transcendental loving service and the with progress of such service attitude only the Godhead is realised by the mercy of Godhead. No body else can realise Him even by a fraction by speculative habit of flickering mind.

SHRI MEHER BABA

His message of 'be true to your duty.'

"I want you to make me your constant companion. Think of me more than you think of your ownself. The more you think of me, the more you realise my love for you. Your duty is to keep me constantly with you throughout your thoughts, speeches and actions. They do their duty who, sincere in their faith and love, surrender to me, guided by the implicit belief in my Divinity as Baba.

They too do their duty who speak ill of me and condemn me through their writings urged by their genuine conviction that Baba is a fraud.

But they are the hypocrites who, not knowing their own minds, are constantly doubting; they are at times, through false emotions, inclined to believe in me; and at others indulge in slanderous gossip against me.

No amount of slander can ever affect or change me; nor any amount of admiration and praise enhance or glorify my Divinity. Baba is what he is. I was Baba; I am Baba, and shall for ever more remain Baba. My blessings to you all."

N.B.—In India since very recently preachers on 'Love of God' have appeared in many parts of the country. But some of them are monists and Shri Meher Baba is one of them. Monism and 'Love of God' go ill together. *Love of God disappears completely under the theory of monism.* Shri Meher Baba admires his honest critics. According to *Bhagwat Geeta* monism is one of the means of approaching God, practised in culture of knowledge by some people in general. The *Mahatmas* or the high grade spiritualist, however, are transcendental to theories of such monism, pantheism or henotheism. Time and space permitting, we shall go into the details of them. We may draw the reader's attention to our article "Where is Godhead" published in this issue.

—Editor

The speculative habit of the mind in the velocity of air or light year conducted for thousands of years can hardly reach the vicinity of Godhead but one who is constantly—engaged in his transcendental service with love and pleasure can realise Him by His mercy only. That is the process of finding out where is Godhead. In the *Bhagwat Geeta* it is said like this,

Tesam, Satata, Juktanam, Bhajatam, Priti, Purbakam, Dadami, Buddhijagam, Tat, Jena, Mam, Upajanti, Te.

"I do give more facility of transcendental service to the devotee who are constantly engaged in my service with love and affection, which will help them to come unto Me". God helps them who helps themselves by the service attitude of Godhead.

Nationalism of Pure Consciousness

When a man enters into the sitting room of a friend the friend receives the man with all cordiality and offers him the best coaches for his comfortable rest. The friend accepts this friendly welcome and sits along with his host in all security. Does this mean that the man who has entered the house of his friend will consider the sitting room his won property? Certainly he will not think like that unless he has turned to be a mad man. His consciousness of the fact, that none of the paraphernalias of the friend's sitting room do belong to him, does not disturb him in the least to sit down there tightly and securely and with this pure consciousness of his position, he is allowed equal facility along with his friend who is actually the proprietor of the sitting room.

But if the man after sometime madly thinks that because he was allowed to enter into the parlour of his friend to sit down there comfortably, he has thereof become the proprietor of the room and all the furnitures in that room then what will become the lot of the mad man? The natural consequence of this unlawful desire of the intruding friend will meet with police action by the real proprietor of the room and trouble will begin to disturb the friendly relation.

And if the man leaves the room without being able to occupy it as his own property and impertinently tells his friend that he is renouncing the right of proprietorship in disgust, certainly the proprietor friend will laugh at him thinking as to when and how the proprietorship of the room was awarded to him.

This is the real position of the conditioned soul who enters a stage of life in the cycle of birth and death. The living entity is unborn and eternal. The living entity simply changes his dress according to the price of the dress he has paid for. In the shop of the material nature there are eighty four lacs of different dresses and the living entity is allowed to put on anyone of them according to the price he is able to pay. Leaving aside all other doesses let us consider about the dress of the human body. Because in the dress of the human body a living entity is more puzzled than in the dress of the beast due to the gorgeousness of the particular garment. The dress of the human body is also exhibited in varieties of four lacs of species. There are different dresses of humanity in the form of *Kirita*, *Huma*, *Andhra*, *Pulinda*, *Pukkasa*, *Abhira*, *Sumbha*, *Yanau*, *Khasadaya* etc. and almost all of them are no more civilized than the jungle beasts. As such they have very little idea of civilized form of national feeling. Out of the eighty four lacs of different dresses exhibited by the living entities,

only the highest civilized human being is conscious of national feeling. This national feeling has created different civilized nations of the world but because almost everyone of them is guided by sense of nationalism of impure consciousness, all of them are always busy in making pacts and blocks for security of everyone's national position.

The impure consciousness of nationalism has kept all the big heads of world nations, always active for an adjustment of everyone's national interest. They have now made an united nation's security council and trying in vain to make a right adjustment. Impure consciousness of every nation has made it impossible to come to the safety point and it is needed therefore to awaken their pure consciousness by the propagation of spiritual education back to Godhead undertaken by the Lord Himself in the form of Shree Chaitanya Mahaprabhu.

What is that pure consciousness? The idea of pure consciousness is specifically described in the *Ishopanishad* and it is said there as follows.—

Wordings

Isha, Abasya, Idam, Sarbam, Jat, Kimchit, Jagatyam, Jagat, Tena, Taktana, Bhunjetha, Ma, Gridha, Kashyachit, Dhanam.

Synonyms

Isha—The Lord, *Abasya*—Domain, *Idam*—All, *Sarbam*—These, *Jat*—Whatever, *Kimchit*—Anything and everything, *Jagatyam*—In the world, *Jagat*—Material things, *Tena*—By Him, *Taktana*—By His offer, *Bhunjetha*—You can enjoy, *Ma*—Donot, *Girdha*—Accept, *Kashyachit*—Anyone's, *Dhanam*—property.

Translation

Every thing that we see in this material world or in the matter, all belong to the domain of the Supreme Lord. You can therefore enjoy what has been offered to you by Him and you must not accept any others property and enjoy it.

Purport

The living entity in either of the above mentioned eighty varieties of dresses, enter into four lacs the domain of the Lord. The agent of the Lord material nature gives him all facilities to live in that domain provided with all comforts of air, light, shelter, food, drink, residence and all the facilities of acquiring knowledge. The lower grade living beings such as the aquatics, the plants and trees, the raptiles the birds, and beasts and the beastly human beings living in the jungle—do take all the facilities offered by nature and make progressive evolution by a gradual process from the aquatics to the plants, from the plants to the raptiles, from the raptiles to the birds and from

the birds to the beasts. The human form of life is evolved out of the life of the beast in the three modes of nature. As guests of the material nature all these non-human living entities donot bother much about conventional civilization to mishandle the products of material nature. But the civilized man because of his developed consciousness, mishandles the laws of nature, thinks on terms of proprietorship of the particular place of appearance and thus become entangled in the matter of designations. The civilized man thus create a buugle in the name of advanced civilization.

These civilized nations for get completely that the particular places offered to them for residential purpose—all belong to the proprietorship right of the Supreme Lord. The Supreme Lord is the proprietor of all the 'Lokas' or planets. In the Bhagwat Geeta it is said like this.

Wordings

Bhoktaram, Yajna, Tapasam, Sarba, Loka, Moheswaram, Suhridam, Sarbabhutanam, Jnatya, Mam, Shantim, Richhati.

Synonyms

Bhoktaram—The beneficiary, *Yajana*—Sacrifice, *Tapam*—Penances, *Sarba*—All, *Loka*—Planets, *Moheswaram*—The Supreme Lord, *Suhridam*—Benovolent friend, *Sarba*—of all *Bhutanam*—Living entities, *Jnatya*—Knowing, *Mam*—Me, *Shantim*—Peace, *Richhat*—Is able to enjoy.

Translation

I am the beneficiary of all sacrifices and penances and I am the Supreme Lord of all the planets and universes. I am the benovolent friend of all living being and knowing this one can enjoy perfect peace.

Purport

The so called civilised nations have forgotten the fact that the place of residences particularly specified for them by the Supreme Lord do not belong to them but it is the property of the Supreme Lord. He has given the nations particular places of residence and comfortable life making progress in the matter of pure consciousness. The Lord has not allowed us to remain in such places of residence to create a hell of it by developing a denching ground for the boogilans, ruffians, demons and unbelievers. He is the Supreme Friend of all living entities and therefore He has made the codes of scriptures like Vedas, and Purans to guide the civilized nations so that they are not illusioned by the influence of Maya or impure consciousness and consider the place of their appearance as their property.

The particular place of residence allotted to us must be protected from the disturbing forces

of demons and non-believers,—not as proprietor of the land but with full consciousness of servitorship of the Supreme Lord.

Out of an impure consciousness Shri Arjuna declined to fight in the battlefield of Kurukshetra as a proprietor. He forgot for the time being that he was not the proprietor. The Supreme proprietor is Shri Krishna and Arjuna is a servitor only. This fact was explained in the Bhagwat Geeta from different angles of vision and ultimately when the illusion of proprietorship was dissipated—pure consciousness of Arjuna was awakened by the mercy of the Lord and Arjuna agreed to abide by the order of the Supreme Lord. His attitude of non-violence adulterated with a sense of proprietorship right, was condemned by Shri Krishna in the very inception of the idea. It is sheer non-sense to think that devotees of Godhead are so many inertia element of society. Real devotees of the Lord like Shree Bajrangajee Hanuman and that like Arjuna—both of them fought out the two celebrated battles of Ramayana and Mahabharata. The devotees are neither violent nor non-violent on their own account but they are both violent and non-violent on account of the Lord. That is the criterion of pure consciousness.

Nationalism in pure consciousness as it was exemplified by Shree Arjuna or Bajrangaji brings in real peace of the world. Such pure consciousness is aroused by devotional activities. Unbelievers in the Supremacy of the Absolute Lord cannot have pure consciousness. Nationalism, guided by the principles of devotional activities of which Shri Arjuna is the typical example, is the goal of our life.

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Back To Godhead

One who desires to go back to one's eternal home and back to Godhead, may adopt the following recognised and authoritative devotional activities in order to train oneself to be eligible to enter into the transcendental realm, the eternal kingdom of God. No body returns from the kingdom of God to this material world of thereof miseries. In the Bhagwat Geeta the process of going back to Godhead is stated as follows :—

‘Bhaktya, Mam, Abhijanati, Jaban, Ja, cha, Aham,

Tat twata,
Tato, Mam, Tat twata Jnatwa,
Vishate, Tad, Anantaram.

Synonym

Bhaktya=By devotional service only. *Mam*=Me, *Abhijanati*=one can know Me perfectly or conclusively. *Jaban*=As I am, *Ja*=What, *Cha*=And, *Aham*=I, *Tat twata*=Scientifically, *Tato*=After that, *Mam*=Me *Tat twata*=Scientifically *Jnatwa*=Knowing, *Vishate*=Enters, *Tad*=That, *Anantaram*=After.

Translation

Only by devotional activities one can know Me perfectly and conclusively as I am and what I am. Thus knowing Me scientifically and after that scientific knowledge one can enter into My kingdom.

Purport

This enbrance is interpreted by the empiric philosophers as merging into the identity of Brahma. But this explanation is unacceptable regard being had to the fact that the process, recommended for this entrance is ‘Bhakti’, or devotional service. The process adopted by the empiric philosophers for merging into ‘Brahman’, is called ‘Jnana’ or culture of empiric knowledge. Therefore this entrance is not meant for merging into the Supreme. This entrance means to enter into the kingdom of God personally with individual identity without any spiritual suicide adopted and recommended by men with poor fund of knowledge. Such men with poor fund of knowledge may go on speculating for thousands and thousands of years and yet they cannot attain the stage of scientific approach for entering into the kingdom of God head. The kingdom of Godhead is not a myth but it is situated far beyond the boundary of material cosmos, one can know it by the process of devotional service only.

No materialistic thinker can expect to know scientifically the essence of the Lords name, fame, form and pastimes by mundane speculation. The essence of the Lords transcendental Name etc. become revealed to the devotee with the progress of devotional service. There are stages of such

devotional service and we beg to state below the preliminary processes as primary activities in that great non-fallible procedure.

The details of the main principles may sometime differ as set by different Acharyas (authorities) but the main principles as they are, do not differ. In the details of such activities, there may appear some different formularies or formalities, but the main principles of devotional worship called by the name *Archan*, are all the same everywhere. The principle of accepting initiation from a bonafide spiritual master the first thing in the matter of devotional service is always the same. Shрила Rupa Goswami, the highest authority in the spiritual science recommends herewith ten kinds of spiritual activities as the first lot of exercise. These codes are to be observed by the devotee intending to engage himself in devotional service,

One may not misunderstand the meaning of transcendental service. There is distinct difference between material service and transcendental service although both of them are observed as one and the same by the common man. Every individual living entity is constitutionally meant for service. He is eternally the sevitor of the Supreme Lord but some how or other when he comes in contact with material nature, his service is exploited by the material nature as the service of a prisoner in the jail is exploited by the jail authorities. Service in the jail is not only exploitative but also trouble some not suiting the constitution of the particular man. In the same way service of the material world is not only trouble some for the servitor but also it is unsuitable for the constitution of the living entity. Transcendental service is encouraging, satisfactory and suitable to the very constitution of the living being. The taste is created by the practical method recommended by the authorities of revealed scriptures and they are as follows for the primary beginners.

(1) To accept the shelter of the lotusfeet of the spiritual master expert in devotional activities.

(2) To get oneself initiated in the art of worshipping Shri Krishna and thereby to learn from the spiritual master all the details and philosophy of the spiritual Science.

(3) One should conclusively accept a spiritual master after knowing him fully well because one has to abide by the orders of the spiritual master in full surrender and in full faith.

(4) To follow the footprints of the previous acharyas who had attained perfection in the spiritual science.

(5) To become sincerely inquisitive to enter in the science. After formal initiation from the spiritual master the neophyte devotee must make sincere inquiries in the matter of spiritual progress.

(6) Anything, which may be pleasing to the senses of the neophyte devotee but is hinderance in the way of spiritual progress—must be at once given up for the service of the Lord.

(7) To live, if possible, in some such holy place as Dwarka, Vrindaban etc. or on the bank of the holy river such as the Ganges or install the disties at home and live there.

(8) To accept only as much wealth and assistance of men as it will help one to perform nicely the ceremonial duties of devotional service—the source of realising the Personality of Godhead.

(9) To observe as far as possible all the specific dates of spiritual importance such as the Janmastami day, Sree Ramnavami day, Ekadashi days, Dolpurnima day, Nrisingha Chaturdashi day, and dates in which advent and disappearances of saintly persons havetaken place.

(To be Contd.)

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} PART IX

HOPE AGAINST HOPE

Asha, Pashai, Satai, Baddha,
Kama, Krodha, Parayana,

Ihante, Kamabhogartham,
Anyana, Artha, Sanchayan.
(G. 16/12).

Translation

The atheists, who accumulate wealth unlawfully for the matter of sense-gratification, are bound up by hundreds of thousands hopes against hope by network of it.

Purport

In our issue of *Back to Godhead* Vol. III part VIII dated 20/6/56, we had to discuss something about nationalism of pure consciousness. Sometime we meet gentlemen of upto-date taste and try to make them interested in the matter of "Back to Godhead". Unfortunately we meet 80% men of atheistic views and they say very frankly that they have not only no interest in such theistic subject but also they condemn the attempt to bring back people in general to the path of 'Back to Godhead'.

According to these gentlemen, economic conditions of the Indian people deteriorated on account of their too much faith in God and the sooner they forget everything about Godhead, it is better for them. But we cannot agree with this atheistic conclusion of such upto-date gentlemen devoid of the sense of Godhead.

India was never so much dependant on the occupation of service than they are now. With the advancement of Godless materialistic education, the Indian people at the present moment are more dependant on service than anything else. There was report in the press that during the year ending in 1955, applicants for services in the employment exchange of Delhi only—were recorded to the extent of 120,000. Out of these applicants only 15,000 men were provided with

some suitable services but others were disappointed or still remained unemployed. The number of unemployed is increasing daily particularly in the educated section. Whenever there is some vacancy in some important or non important posts, there are thousands of applications to fill it. More than 80 p.c. of the population are not provided with the bare necessities of life and what to speak of other amenities. Some of the well posted Government servants or some of the fortunate businessmen, may feel themselves happy but 90 per cent of their brother citizens do not know how to meet the both ends together and therefore the economic condition is definitely not satisfactory. This economic deterioration of the mass of people is not only visible in India but it is also so and so all over the world. The planning commission in India of course making various plans to improve the economic conditions of the Indian people but we may take lessons from other country where the planning commissions have finished their duties. We must be frank enough to admit that the economic conditions of general mass of people have not improved.

Recently when Mr. Truman was in London, he admitted very frankly that *independence means comfortable life for every one*. At least that is the expectation of all common men which is never to be fulfilled. When the World War II was going on, one compounder enquired whether the Japanese were coming in India. The purpose of the enquiry was that if the Japanese came in India, the country will be independent. The compounder was met again after 1947 and he was asked how he has improved his comfortable life. The compounder with much regret replied that he has not improved his lot in the least after independence on the contrary the family expenditure has increased so much that it has become almost

incompatible with his economic condition. On the whole the story was nobody's life has become more comfortable after independence as it ought to have been according to Mr. Truman. According to Mr. Truman, if a section of a nation live very comfortably in the material sense and feel thereby false happiness, without caring for his brother have not—it must be called an illusion only. That is not independence ever in the opinion of Mr. Truman the retired President of U.S.A.

The economic condition of the people cannot be improved by such godless adventures. In our article 'Grow more food' published in the issue of VI part of 'Back to Godhead'; we have brought to the notice of our readers that there are five causes to effect a particular action. And the most important cause is called the 'Daiva' or the unseen hand of the agent of Godhead. However efficient may be the other causes such as the place, the worker, the attempt and the instrument—without the favourable help of the 'Divine' cause nothing can be effected very satisfactorily. The S.R.C. catastrophe which is still going on in the cities of Gujarat was never expected by the leaders of the country but it has come to take place by the 'Divine' cause beyond the reach of efficient statesmen.

Atheist Ravana did not believe in the 'Divine' cause and firmly believed in his own capacity. He was a declared enemy of Shri Ramchandra the Personality of Godhead and on his own strength he thought it wise to construct a staircase for every one's use and to approach the kingdom of heaven without the necessary qualifications.

The present generation of materialistic thought is direct descendant of Ravana because all of them think in terms of Ravana's staircase leading to the kingdom of heaven. Such people completely

ignore the superior strength of the Daivi cause. We may again use the example of the S.R.C. Report in this connection. The report was prepared with great care by the eminent and most erudite personalities for the good of all Provinces and the particular staircase, leading to the heaven of provincial or linguistic amity, was constructed at a cost of many lacs of rupees. Unfortunately the 'Daivi' cause was unknown to the reporting gentlemen which did not favour the cause and as such the resultant violence is still going on at Ahmedabad and other parts of the country at the cost of many lives and considerable loss of national wealth. They are all due to godless thought without any care for the unseen hand of the Supreme.

Such thinking men are surely bound up by such hundreds and thousands of thoughts all produced by unsatiable lust. And in the absence of such lust being fulfilled satisfactorily to the parties concerned they are followed by anger, rupture, insanity, violence, loss of intelligence and at last destruction of everything.

The different groups of atheist thinkers have different kinds of plans in the brain and they are exhibited in different patterns of godlessness. One set of atheistic nation thinks on it in a different way and all of them clash at a point of overlapping circles caused by the 'Daivi' way. This is so because none of these thoughts of different groups is beyond the range of direct perception of the material sense without any spiritual knowledge. Therefore the quality of such different thought is always the same but the varieties are presented in multi-coloured attraction for the foolish mass of people. We have already discussed this point at length in our article 'All Compact in Thought'.

The mass of people are themselves blind to see everything in their true perspective and they

are now made to follow similar blind leaders under various political arrangements. They are made to follow either of the above multi-coloured ideals sure to be failure in the long run and therefore they are made to hope against hope in a practical way.

There are many hope-against hope parties and whenever there is failure of the sense gratificatory processes the different parties are put into violent dangers. This dangerous position of each one of the parties leads them to fight one with another and at the end one of the parties become victim of another for the sake of a false ideology unknown to the people. The communal flare up of this iron-age is now an ordinary occurrence, due to godless advancement of material learning. The poor followers and innocent passers by are however suffer to such roads-to-heaven ideologies and it is so because the mass of people are gradually being driven to the hopeless condition of a godless civilization which has no information of a spiritual status of life and they are now kept on darkness in the bewildered state of senses gratification.

Such persons therefore who seek happiness in the chain of hope against hope by sense gratification, try to accumulate wealth by unlawful means. In impure consciousness without the knowledge of the proprietorship right of the Supreme Lord—everything is accumulated unlawfully because everything that we have all belongs to the Supreme Lord. This unlawful accumulation of wealth is effected not only in black market but also in the open day light by unlawful means. Even the so called Sanyasins, accumulate money by collecting donation from the public unlawfully to create a personal property for sense-gratification forgetting the proprietorship right of the Supreme Lord.

The word black-market has come to stay now on account of the black-mailing attempt of the staunch sense-gratifiers. Persuaded by such strong sense of sense-gratificatory propensity of black-marketing habit, it is now experienced that even the millionaires do sometimes commit criminal misappropriation of others' money. When a poor man commits criminal misappropriation, we can understand the poverty driven propensity of the poor man but when we see that a millionaire merchant or high administrator or a holy Sanyasi (?) is committing such criminal offences, we can understand the strong directive of sense-gratification attitude caused by godless civilization. Such unlawful sense-gratificatory process continues to act as hope against hope and they are never satisfied either by force or by law. A godless civilization can accelerate this process of hope against hope for sense-gratification but this atmosphere of animalism will never bring in the desired peace.

Progressive Ambition and unsatiated Lust

The Supreme Lord is said to be '*Sachidananda Vighraha*' in the revealed scriptures. '*Sat*' means eternal '*Chit*' means fully cognizant and '*Ananda*' means joy, and '*Vighraha*' means specific Personality. Therefore the Lord or the Supreme Godhead who is one without a second is eternally a joyful personality with full sense of his identity. That is the nutshell description of the Supreme Lord and nobody is equal to Him nor greater than Him.

The living entities or the '*Jivas*' are so many minute samples of the Supreme Lord and therefore we find in the activities of the living entities an urge for eternal existence, a hankering for knowledge of every thing that be and an urge for seeking happiness by diverse attempts in life. These three qualities of the living being are minutely visible in the human society but they are increased and enjoyed in the proportion of 100 times more by other beings residing in the upper planets called by the name *Bhoaloka*, *Svargaloka*, *Janaloka*, *Tapaloka*, *Manaloka*, *Brahmaloka* etc.

So in the material world the highest planet where the duration of life and standard of enjoyment are thousands and thousands times superior than what we enjoy on this earth, is also described as insignificant in comparison to the spiritual bliss enjoyed in the realm of impersonal '*Brahma*'. And the happiness of spiritual bliss enjoyed in the company of the Supreme Lord by his service in different mellows—makes the enjoyment of impersonal Brahman as much insignificant as it is a drop of water in the presence of the ocean.

Every living being is ambitious to have the topmost level of enjoyment in the material world and yet he is always unhappy here. This unhappiness is present in all the above mentioned planets in spite of long life and standard of comfort more and more increased. That is the law of material nature. You can increase the duration of life and standard of comfort to your highest capacity and yet by the law of material nature you shall feel unhappy; the reason is that the quality of happiness which is compatibly suitable for our very constitution is different from the happiness derived from material adjustment. The living entity is a minute particle of '*Sachidananda Vighraha*' and therefore he has proportionately the necessary propensity for joyfulness which is spiritual in quality but he is vainly trying to derive it in a foreign atmosphere of the material nature.

A fish which is taken out of the water cannot be happy by any length of earthly arrangement of happiness without any aquatic habitation. It is in the same way the minute '*Sachidananda*' entity cannot be really

happy by any amount of material planning conceived by the illusioned brain. The living entity, therefore, has to be rendered a different type of happiness called the spiritual bliss. And therefore our ambition should be aimed at enjoying spiritual bliss and not material happiness. Ambition for spiritual bliss is good but the way of attaining this standard is never possible by negating the material happiness. Theoretical negation of material activities as was propounded by Sripad Sankaracharya may be relevant for an insignificant section of men, but the best and the sure way of attaining this standard is chalked out by Lord Shri Chaitanya Mahaprabhu by his cult of devotional activities which change the very face of material nature.

Hankering after material happiness is called lust and such activities are sure to be met with frustration in the long run.

The body of a snake is very cool. And if a man wants to enjoy the coolness of the body of a snake and therefore garlands himself with such venomous snake surely he is killed by the bite of the snake which is naturally harmful. The material senses are compared with snake and to indulge in material happiness is surely meant for killing one's spiritual identity. A sane man should therefore be ambitious to find out the real source of happiness. A foolish man who had no experience of sugarcane by shape or taste was told by his friend to have a taste of it's sweetness. The foolish man enquired of the characteristics of a sugarcane and he was imperfectly informed that sugarcane resembles the shape of a bamboo stick. The foolish man therefore began to derive juice from the dry bamboo stick but as a matter of fact he was repeatedly baffled in his attempt to have a taste of sweetness from bamboo stick.

That is the position of the illusioned living being in his search after eternal happiness in the matter which is not only full of miseries but also the quality of material happiness is transient and flickering. In the Bhagwat Geeta the quality of the material world is described as full of miseries. The ambition of happiness is good but to derive it from the inert matter by so called scientific arrangement is an illusion. Befooled person cannot understand it. Driven by a lust of material happiness he thinks as follows, as described in the Bhagwat Geeta.

Idam, Adya, Maya, Labdha, Idam, Prapsey, Manoratham, Idam, Asti, Idam, Mey, Bhabisyati, Punah, Dhanam. (G.16/13)

Translation

(A materialistic Ashura thinks) This much I have got today, this much I shall have again as I have desired. So much I have in my

possession and that much wealth will be mine again.

Purpose

The atheistic or godless civilization being a huge affair of sense-gratifying business, everyone is now mad after money to keep up an empty show. Money is sought after by everyone because that is the medium of exchange for sense-gratificatory objects. To expect peace in such an atmosphere of gold rush pandemonium is an Utopian dream. So long there will be a slight tinge of sense-gratification peace will remain far far away from us. The reason is that by nature everyone is an eternal servitor of the Supreme Lord. He cannot therefore enjoy anything for his personal interest but he can be employed in the transcendental service for the interest of the Lord. This alone can bring in the desired peace. A part of the body cannot itself be happy but it can serve the whole body and derive pleasure out of that service only. But everyone is busy in self-interested business and nobody is prepared to serve the Lord. That is the basic cause of material existence.

Beginning from the highest executive administrator down to the coolie in the street, everyone is engaged with the thought of unlawful accumulation of wealth. To work for one's self-interest is unlawful and destructive. Even the cultivation of spiritual realization for one's self interest is unlawful and destructive! We have discussed this point already in the previous issues.

Those who are not engaged in the service of the Supreme Lord, do unlawfully think that he has accumulated so much money today. This much money was accumulated day before and therefore the total money is accumulated to so much strength. He thinks unlawfully that so much money is in his possession now and it will be increased to such and such strength.

As such there is no dearth of money but there is dearth of peace in the world. The whole human energy having been diverted to this money making business, it has certainly increased the cheap money making capacity of the total population but the result is that such unrestricted and unlawful inflation of money has created a bad economy and has enabled us to manufacture huge costly weapons for destroying the result of such cheap money making business. The authorities of big money making countries, instead of enjoying peace, are now engaged in making important plans as to how they can save themselves from the modern destructive weapons and as a matter of fact a huge sum of money is being thrown into the sea for making an experiment on such dreadful weapons. Such experiments are being carried out

not only at huge costs but also at cost of many poor lives binding thereby such nations in the laws of Karma. That is the illusion of mother material nature. With an impulse of sense gratification, the money is earned by spoiled energy and it is spent up also in as much as destructive energy of the human race. The energy of human race is thus spoiled by the law of nature because of its diversion from the service of the Lord who is actually the Lord of all energies.

Wealth and money is called and worshipped as mother Lakshmi or the Goddess of Goodluck. The Goddess of Goodluck is meant for serving the Lord Narayana the emanation of all the Naras or living being. The Naras are also meant for service of Narayana under the guidance of the goddess of good luck. The Naras or the living being cannot enjoy mother goddess of goodluck and therefore whoever may desire to enjoy Her wrongly, will be punished by the law of nature and the money itself will become the cause of destruction instead of being the cause of peace and prosperity.

Such unlawful accumulation of money is now being snatched away from the miser citizen by various taxing method of the state as contribution to the future civil and international war fund for spending the money in the spoiled manner. The citizen is no longer satisfied with money just to maintain the family nicely and for culturing spiritual knowledge both essential in human life. He wants money unlimitedly for satisfying insatiable desires and proportionately to this unlawful act, his accumulated money is now being snatched away by the agents of illusory nature in the shape of medical practitioners, lawyers, tax collectors, societies constitutions, so called Sadhus, famines, earthquake and many such calamities. A miser who hesitated to purchase a copy of 'Back to Godhead' by the dictation of illusory Nature spent up Rs. 20,000/- for a week's ailments and died at the end. A similar thing happened when a man who refused to spend a pie for the service of the lord—spoiled Rs. 30,000/- in litigation affairs between members of the home. That is the law of nature. If money is not devoted to the service of the Lord, it must be, by the law of nature, spent up in spoiled energy in the shape of litigation or diseases as mentioned above. Foolish people have no eyes to see to it and necessarily the laws of the Supreme Lord.

The laws of Nature do not allow us to accept money more than what we require for proper maintenance. There is ample arrangement by the law of Nature to provide every living being with his due share of food and shelter but insatiable lust of the human being has disturbed the whole set up of the Almighty Father of all species of life. By the arrangement of the Supreme Lord—there is

Shri L.P. Nagar of M/s. L.P. Nagar & Co. at Mathura and a friend of our paper 'Back to Godhead' has presented us a book of the name 'Atmakatha' or the freaks of time. This is a book written in Hindi as the autobiography of Shri Nagarji. The most interesting part of the book is that one can enjoy in it the pleasure of reading a fiction or novel by reading this autobiography of a successful householder in fact. One cannot stop reading this book unless he has not finished the whole course. This indicates that the author is not only a successful businessman but he is also a successful writer.

The other interesting point of the book is that the author is an ideal man of household life at least at the present moment when every house is a dreadful black-hole. Nowadays mostly people earn their livelihood by all means black and white. But it appears from the book that Shri L.P. Nagar although passed through a hard struggle for life and through a chequered history and yet he never deviated from the principles of morality and honesty. Even if when he deviated from such principles, he corrected it quickly with repentance and rigidly followed worldly moral codes. His life therefore will teach many house-holders especially young men, that the principles of successful life must be the principles of honesty is the best policy and that alone could help one to be favoured with the mercy of Godhead through His agent the material nature.

But from our point of view this successful life of a worldly man does not end the sojourn of life's mission. Such success only does not take us to the ultimate goal. From the life of Shri L.P. Nagar one can learn and become a prince from the stage of a beggar; or sometimes we can find that a princely man becomes a beggar in the street in spite of his acts of charity, munificence, altruism, goodness, honesty etc. Maharaj Harishchandra became homeless beggar by his pious acts of charity. Maharaj Judisthir and brothers became homeless vagabonds by their acts of good-

the ocean of Salt because salt is so much necessary thing to the living being. He has in the same manner arranged for sufficient air and light so essential for the living being. Any body can collect any amount of salt from the natural storehouse but constitutionally one cannot take in more salt than what one barely requires. If he takes more salt, he spoils the broth and if he takes less salt his eatables become tasteless. And if he takes only just what he barely requires, the foodstuff is tasteful and he is also healthful. Ambition for wealth, for more than what we just require, is much harmful as that of eating more salt than what we absolutely require. That is the law of nature.

ness and honesty and there are many more examples in the history of the world as to how the freaks of time play the part of a juggler on the stage of flickering platform where we stand to play our parts. Such parts are fixed up by the illusory nature called by the name of 'Daivi Maya'. On the flickering platform of playful life, we are dressed sometimes either as a prince or as a beggar but in fact out of the stage, none of us is either a prince or a peasant. These features of life come and go like seasonal changes of time and according to the teachings of Bhagwat Geeta no learned man should be very serious about it.

It is not our business in the human form of life to be decorated either as a prince or a beggar but what we seriously become is that our aim must be targetted towards a release from this playful stage under some false decoration in the direction of the illusory Nature. That is our real Atmakatha. In the Bhagwat Geeta we learn it definitely that even if we are awarded the facility to play the part of a 'Brahma' the first and the foremost man of the creation whose duration of life is considered to be hundreds of crores of the solar years still we cannot be happy in this material world. The material world is condemned by the Lord Himself declaring it to be the abode of miseries and death. Even a successful householder like Sri Nagarji will also admit of this cult of miseries in the material existence. Success and failure in the material world are all but stage management of the illusory nature by allowing us to play a part which we desire to do by our own inclination. In the theatrical parties, especially in the amateur parties—the respective members do select their own parts and the director give them instruction to dance and thus we play the part of a dancing dog in the stage of the material nature. Mother illusory nature the director of the material world gives us all facilities to play our parts very successfully. A beggar also can play his part very successfully by the expert direction of the Mother, as a great politician also can play his part. But the successful man or living entity is he who can know from the lessons of Bhagwat Geeta that he is neither a beggar nor a prince in fact but he is a part and parcel of the Supreme Lord and his only business is that in this human form of life he has to go back to home back to Godhead his eternal father. That is the story of real Atmakatha.

In the Upanishadas we find it is stated that one who gets this boon of human form of life and knows everything about his real self and duty and then go back to Home, back to Godhead is really a Brahmin. But the man who comes here and engages himself to play the part of

a beggar or a prince, on the stage of the illusory Nature and all of sudden quits the stage by the order of the controlling deity, without knowing his proper identity is called a Kripana or the miser. The miser is a mischievous man because he does not know how to utilise his acquired wealth. A miser man is captivated by his good luck (?) but does not know how to utilise the opportunity. But a Brahmin or the intelligent sane man does know the worth of his wealth and do use it properly for life's enjoyment.

Therefore to become successful only as a worldly householder is the business of a miser; but to become successful as a learned Brahmin or intelligent man is the real success in life.

We therefore advise every successful businessman administrator, lawyer etc. to become just an intelligent man or Brahmin who knows the value of life as also the process of going back to home, back to Godhead. A successful life in the worldly sense for a few number of years in the short span of life, is no success, if we do not know what we are why there are miseries, wherefrom we have come, where we shall go, why we are begging and why we are ruling. These are some of the questions pertaining to the Atma or the spirit soul. That should be the subject matter for discussion in the Atmakatha and we would request Sri Nagarji or similar other gentlemen who are successful as householders not to stop writing Atmakatha simply by becoming a prince from the state of a beggar, but the idea should be farther and farther more extended till the real Atma, and not the unreal Atma of body and mind, has stopped altogether begging. So long there is repetition of birth and death one must know it for certain that the begging process is going on. The Atma should be completely dragged from the acts of begging or this material existence by real enlightenment of Atma and in the Bhagwat Geeta we find the following sloka spoken by the Lord Himself.

Na, Prahiset, Priam, Prapya.
Na, Udbijet, Prapya, Cha.
Apriam, Sthirabudhi, Asam-
mudha, Brahmahid, Brahmani,
Sthitah. (G. 5/20).

"One who is aware of everything of the spirit soul, is neither gladdened by getting something of material happiness nor he is disturbed by getting something which is materially unwanted. The stable man is unbewildered and thus he is to be understood to be situated in the transcendental spiritual plane."

The process of begging is an unwanted position and the process of ruling is the desired objective of a man in the material plane. But a spiritually realised man is above these two planes and the

Bhagwat Geeta advises us to rise up to this plane of transcendental position. It is said in the 6th chapter (shloka 5).

Urdharet, Atmana, Atmanam, Na, Atmanam, Abasadayet, Atma Eba, Hi Atmana, Bandhu Atma, Eba, Hi Rupa, Atmana.

"One should deliver himself by himself and must not one degrade himself by himself. One is himself his own friend and one is himself his own enemy."

Real *Atmakatha* or the story of the *Atma* is explained very nicely in this shloka. A living entity is himself responsible for his suffering and happiness. We have discussed this subject matter in the articles "Sufferings of Humanity." Every one therefore should be guard of himself.

Atma must be satisfied by *Atma* happiness and not by *Anatma* or non spiritual happiness. Enjoyment and happiness is felt in the same category. A poor man cannot enjoy happiness freely in the company of a rich man. The *Atma* is superior to *Anatma* or the spirit is superior to matter. And therefore *Atma's* perpetual hankering is never satisfied by increase of material happiness. We see therefore no one or standard of material happiness. The ladies fashion is changing daily and yet there is no happiness. The material happiness is therefore an illusion whereas spiritual happiness is a reality to the spirit or *Atma*. Life remains imperfect perpetually so long the *Atma* is not supplied with *Atmakatha*. This is confirmed in the *Srimad Bhagavatam* as follows :-

Noonam, Pramattah, Kurute, Bikaramana, Jad, Indriapritaya, Aprinoti, Na, Sadhu, Mannay, Jatah, Atmana, Ayam, Asat, Na, Api, Kleshala, Asha, Deh-Parabhava, Tabat, Abodha, Jata, Jabat, Na, Jijnasata, Atma, Tattam, Jabat, Kriya, Tabat, Idam, Manobai, Karma, Atmakama, Jena, Shareera, Bandha.

(Bhag. 5/5/4-5)

"Noonam i.e. certainly a man is upset (*Pramattam*) by his material conception of existence and as such he does (*Kurute*) all sorts of vicious activities (*Bikaramana*) conducted by the impulse of sense gratification—*Indriapriti*. Such vicious material activities are never counted to be genuine activities of a human being, because in that way he is sure to degrade his (*Atma*) soul which is obliged to accept temporary body although he (*Atma*) is eternal spirit by nature.

In this connection the word *Atma* and *Bikaramana* are very significant. *Karma* means prescribed duty. *Karma* means non-prescribed activities or whimsical and non regulated functions and *Bikaramana* means vicious activities or impious acts.

When one is pushed by an impulse of sense gratification, he is sure to practise '*Bikarma*' and

thereby degrade his own soul as mentioned above, to accept an embodiment of material covering or tabernacle. The human life is meant for liberation from such bondage of material embodiment and therefore if any one acts in a manner so that the soul is again embodied—such actions are not surely laudable and approved by the authorities in the spiritual science. Why the authorities do not approve of this action? Because such actions are signs of defeat of the boon of human form of life. (*Parabhava*).

So long these unlawful actions will continue to be done it must be concluded that they are being done in the darkness of ignorance. When a living entity is enchanted by bodily or material activities without any information of the *Atma* spirit, may he be a man, a powerful god or even if a *Brahma* or *Indra*, it is concluded that he is defeated in his life's mission in the onward journey. So long there is fruitive activity or things done for one's sense enjoyment and not for the service of the Supreme Lord, one's mind is sure to be moulded in material conception of things. As such the mind is sure to accept another material body until it is purified by real knowledge or '*Karmayoga*' the actions by which the Lord is served.

A successful householder therefore is advised to engage his hard earned money in the service of the Supreme Lord *Vasudeva*. "*Vasudeva Sarvamiti Sa Mahatma Sndurilaca*" A person who can know by genuine *Atmakatha* that every thing is the emanation from *Vasudeva* and therefore all energies must be employed in the service of *Vasudeva* is certainly a Mahatma. A Mahatma is recognised by action and not by the dress. Lower-grade neophytes are carried away by the data of outward dress but second grade spiritualist recognise a '*Sadhu*' or '*Mahatma*' by action. We have already discussed this subject matter in our article "*WHO IS A SADHU*". By our material association from a time immemorial we have been accustomed to the activities of fruitive nature just to gratify our material senses. This love of sense gratification may be diverted in the activities in relation with the will of *Vasudeva* and Absolute as He is there is no difference between *Vasudeva* and His Supreme will. Such *Vasudeva* activities are to be accepted as real spiritual knowledge and not the one which is meant for dry speculation. Love of Godhead is the goal of spiritual life and this is confirmed in the *Bhagwat* as follows :-

Ebam, Manah, Karma, Basam, Pranjuntey, Avidyaya, Atmani, Upadhiamane, Priti, Na, Jabat, Moyee, Vasudevey, Na, Munchate, Deha, Yogena, Tabat.

(5/5/6 Bhagwat).

"The mind thus being over-

whelmed by the designative embodiment of the *Atma*, one cannot get rid of the disease of accepting material bodies unless and until one has developed a sense of love for *Vasudeva*."

The sense of Love of Godhead is imbibed in every one's heart in dormant condition. They are simply to be revived by the process of association of pure devotees who are cent per cent actually engaged in the service of the Lord. That is the way of liberation and not the way of dry speculation leading to the idea of becoming a false God himself! This mentality of associating the actual devotees is developed by the service of the Mahatma as defined in the *Bhagwat geeta*. Every one is not a Mahatma. An unalloyed devotee of the Personality of Godhead is a Mahatma and his service is the way of liberation. "*Mahat Seva Dwaram Ahu Vimukte*" and "*Tama Dwaram Joshitam Sangi Sangam*" i.e., to associate with the sense-gratifiers (*Josht Samgi*) is the way to darkness or ignorance.

Shri Chaitanya Mahaprobhu is the ideal and unalloyed Mahatma confirmed by practical actions and by the revealed scriptures because He is *Sree Krishna* Himself playing the part of a Mahatma just to demonstrate the import of Mahatma described in the *Bhagwat Geeta* spoken by *Shree Krishna* Himself. Shri Chaitanya Mahaprobhu is personified practical demonstration of the thesis of *Bhagwat Geeta*. A successful house holder therefore or a successful businessman, a successful lawyer or a successful administrator and all such respectable gentlemen must be ready to follow the footprints of the ideal Mahatma Sri Chaitanya Mahaprobhu. One should engage his life, wealth, intelligence and words for the service of the ideal Mahatma and that will be the enigma of successful life. Our whole energy was meant for the service of the Lord which action makes the whole world actually happy and peaceful but because we have utilised our energy in the matter of love of senses, we have not only degraded our ourselves but also we have brought in its train a series of mishaps in the set up of peaceful life even in the present phase.

Srila Rupa Goswami was previously a minister in the state service of Nawab Hussain Saha in Bengal and when he retired from the service he showed us the ways how to utilise one's wealth by proper disbursement. He spent 50% of his accumulated wealth in the service of the Lord, 25% was kept for himself to meet so many emergencies of life and he distributed the balance 25% of his wealth amongst his relatives who expect to inherit something from the father. He did not allow himself spoiled by his energy in the way of giving

all the money for the so called kinsmen. That is the way to liberation. A successful householder therefore should not spoil his energy in the service of *Maya* but follow the footprints of *Srila Rupa Goswami* and engage himself in the service of the ideal Mahatma Sri Chaitanya Mahaprobhu who refused to accumulate even a particle of *myraballan* for the next day's use and what to speak of accumulating money in the name of deities, maths and temples! *Srila Rupa Goswami* was not only an intelligent statesman in the service of the Nawab, but also he was an authorised Goswami in the service of the Lord. A Goswami in the line of Sri Chaitanya Mahaprobhu is non different from the Mahatma described in the *Bhagwat Geeta*. One who engages his senses cent per cent in the service of the Lord is really a controller of the senses. And one who is able to control his senses in the above way is powerful to become a Goswami and is able to recruit disciples from all over the world.

Om Tat Sat.

Opinion of Shri K. D. Bajpai
M. A., Archaeologist and Curator of
Govt. Museum, Mathura (U. P.)

"I have been reading the fortnightly periodical BACK TO GODHEAD with interest and profit. The editor of the paper Shri Goswami Abhay Charan Bhaktivedanta is taking great pains to make it useful to scholars and laymen. The articles published in the BACK TO GODHEAD are very instructive and open the way to understand religion and philosophy in their true sense. I have no doubt that under the able editorship of Shri Bhaktivedanta Ji, who is a profound scholar, this paper will render great service to humanity. Such papers are greatly needed to guide the life and thought of the people at large."

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The Editor has since changed his residential address as follows :-
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PART X

'Shri Krishna' The Supreme 'Vedantist'

"Sanyasins", who follow the philosophical path of Acharya Sripad Samkara, are now generally known as the "Vedantists". And those who follow the philosophical paths of Vaisnava Acharyas such as Acharya Sripad Ramanja Charya, Sripad Madhyacharya, Sripad Vishnu-swami etc are known as the "Bhagwats". The so-called "Vedantists" designate the followers of Vaisnava Acharyas as "Bhagwats" whereas for themselves they think that "Vedanta" philosophy is the monopoly subject-matter for the studies of the "Samkarites" only. Following this principle some other classes of Sanyasins who are not recognised either by the Samkarites or by the Vaisnavites, also designate themselves as Vedantists. These latter class of "Vedantists" are now known all over the world as the preacher of Vedanta philosophy while they do know nothing of the transcendental science. Vedanta philosophy is not a combination of several Sanskrit alphabets so that any one and everyone can understand it simply by the A.B.C.D. knowledge of Sanskrit language. Each and every letter of the Vedanta philosophy is a symbolic representation of transcendental sound represented by the symbol of 'Omkar' and as such Vedanta philosophy has to be learnt from one authority like Shri Krishna, the Godhead. In the "Bhagwat Geeta" the Personality of Godhead has emphatically asserted that He is the original compiler of "Vedanta" Philosophy and therefore He is the only Supreme Master of it. The exact wordings from the utterances of Shri Krishna are as follows:—

Sarvasya, Cha, Aham, Hridi, Sannibista, Mattah, Smriti, Juana, Apahanam, Cha.

Vedat, Cha, Sarbat, Aham Eba, Vedyat, Vedanta, Krit, Vedanta,

Vid, Eba, Cha, Aham.

(Geeta 15/15).

"I am the Person who lives as the Super Soul (Paramatma) in the heart of all living being. It is from Me only that one make recollection of his past deeds and it is also from me only that one forgets the same. So I am not only the all pervasive impersonal "Brahman" but also I am living individually as the "Paramatma" within every living entity.

"I am the awarding authority of every one's fruitive actions. I do not exist simply as impersonal Brahman of the localised Paramatma but also I do appear as incarnations to instruct all the fallen souls for their deliverance. I am therefore the instructor of the Vedanta philosophy and the Vedic knowledge is meant for knowing Me only. As I am the Vedanta compiler and instructor no body knows Vedanta philosophy better than me. I am the supreme Vedantist and I can deliver the fallen souls by disseminating the transcendental knowledge of Impersonal Brahman, the localised "Paramatma" and Myself as the Supreme lord the Personality of Godhead.

The Personality of Godhead is the 'Supreme Brahman'. This has been recognised by Arjuna by himself and in pursuance of the authorities like the seven Rishis, Narada, Vyasa, Devala, Ashita, etc.

Now how does the Supreme authority of Vedanta philosophy teaches us the great transcendental science in nutshell? He says like this.

"Devou, Purushau, Loke, Kshara, Akshara, Eeba, Cha, Kshara, Sarbau, Bhutani, Kutastha, Akshara, Uchyate. G. 15/16.

The Supreme Vedantist utters, in the beginning of His Vedanta teachings as, Devou or Dualism. In the universe

(Loke) which contains lacs and crores of different earths and planets, there are two classes of living entities. The one is called the Kshara or the fallible entity and the other is called Akshara or the infallible entity. The fallible entities are the ordinary living entities or the Jivas whereas the infallible entities are the expansions of Vishnu such as Rama, Nrisingha, Baraha, Kurma, Vamana, Valadeva, Kalki, etc. The ordinary living beings are susceptible to the influence of material Nature but the infallible incarnations as Vishnu Tatvas and non-susceptible by the laws of nature. In the Baraha Puranam it is said that that the Supreme Lord expands Himself by multi-forms of living entities. Some of them are called the "Samsa" or He Himself whereas the others are called the "Bivinsana" or He in His one of the potencies. The Jivas or the living entities are therefore different potencies of the Supreme Lord whereas the Vishnu incarnations as above mentioned are non-different from Him with all His potencies. That is the difference between the "Kshara" or the fallibles and the "Aksharas" or the infallibles. The 'Kshara' living entities are undoubtedly parts and parcels of the Supreme Lord and as such they are qualitatively non-different from the Supreme Lord but so far the quantity is concerned there is a gulf of difference.

The Vedantist, therefore, who proclaims that the ordinary living entities are both qualitatively and quantitatively equal with the Supreme Lord—is certainly misguided for his having not, consulted the Supreme Lord "Shri Krishna" the original compiler of Vedanta. If Vedanta is an authority, one must accept its original compiler as the Supreme authority of Vedanta.

These novel Vedantists who generally follow the path of

Sripad Samkaracharya were formerly as 'Mayavadins of Ka (Banaras). Banaras was, perhaps still it is so, the breeding and nurshing place of these Mayavadi Vedantists. The reason is that Banaras is the holy place resided by Vishwanath 'Shiva'. Acharya Sankara was the incarnation of 'Shiva' by the order of the Lord. He preached Mayavada philosophy in this age of 'Kali' in the form of a "Brahman Sanyasi" and this statement is confirmed in the Padma Purana as follows:—

Mayavada, Ashat, Shastram, Prachehanha
Boudhyam, uchyate, Moya, eba, Godidam
Devi, Kalou, Brahmana Murtina.

Therefore the followers of Samkara were known as the Mayavadins of the 'Banaras School'. They were counter parts of the Mayavadins of 'Saranath'. This 'Saranath' is adjacent to Banaras and in the older days the Mayavadins of 'Bodh Gaya' or that of 'Saranath' were always in arguments with the Mayavadins of Kashi.

The Mayavadins of Saranath or the Buddhist did not recognise the existence of spirit soul and they preached matter as all in all. Whereas the Mayavadins of Kashi preached that spirit soul is the basic principle of existence and matter is a superfluous false representation of the Reality Spirit. So the fight was there between the two sections of Mayavadins and as a result of this, the Mayavadins of Bodh Gaya or 'Saranatha' were gradually driven out of India; and the Mayavadins of Kashi became predominant in India. Gradually these Mayavadins took up Vedanta philosophy after they had come out victorious in the fight with the Buddhist Mayavadins and as such the Mayavadins of Kashi began to be known as Vedantist.

These Vedantist interpreted Vedanta in the impersonal feature in order to take in the then converted Buddhist philosophy in their own fold. Lord Buddha preached nothing of the spirit and He stressed on the principles of Ahimsa only the preliminary and basic qualification for spiritual culture. We have already discussed this point in our article "Lord Buddha" in the "Back to Godhead". Sripad Sankaracharya gave further more push to spiritual realisation by the conception of Brahman the first vision of the Supreme Lord. (1) 'Brahman' (2) 'Paramatma' and (3) 'Bhagwan' all these three are one and the same "Absolute Truth" but they appear to be different by the different stages of realisation only. How this different stages are realised, is explained by the Supreme Vedantist Shri Krishna who alone only knows Vedanta in its reality.

Thus He explains the first realisation of 'Brahman' in the 'Kshara' and the 'Akshara' aspects. The 'Kshara' or the fallen souls as they are, have to learn Vedanta for knowing the 'Akshara' or the infallible "Brahman". "Akshara" means "Brahman". "Akshara Paramam Brahman". The 'Kshara' are also undoubtedly "Brahman" in quality but they are not Paramam Brahman because they are fallible to the influence of Maya. (Nescience).

The Mayavadi's statement of all the two categories of Brahman being equal in all respects, is mistaken. It is a sort of class-argument but it is not defacto truth. In order to clear the matter more distinctly the Supreme Vedantist Shri Krishna says that 'Sarvani Bhutani' i.e., all the living common entities beginning from 'Brahma' the original grand father of the living being, down to the insignificant ant all are fallible creatures whereas the Supreme Brahman is 'Kutastha' or one who never changes his place or position. In the "Amarakosha" the word "Kutastha" is explained as follows: "That which remains in perfect order for all the time is called 'Kutastha'". So the 'Kutastha Purusha' or the 'Akshara Purusha' or the 'Vishnu Tatva' is different from the 'Kshara Purusha' or the ordinary living being subjected to the conditions of material nature. This distinction between the ordinary living being and the Supreme Lord is explained in the Bhagwat (11/16/11) as follows:—

Aparimita, Dhruva, Tanubhrita, Jati, Sarbagata, Tarhi, Na, Sashyata, Iti, Niyama, Na, Dhruva, Itaratha,

Ajani Cha, Jat, Mayam, Tat, Vimuchya, Niyantri Bhabet Samam, Anujanatam, Jat, Matam, Mata, Dustataya.

Oh my Lord the infallible! had it been so that the innumerable living beings are by themselves all in all without anything Supreme, then they would not have been put under your sub-

jection. Even though it is accepted that the living entities are parts and parcels of the Eternal Being, still they are under your subjection. Their qualitatively being one with you is never to be given up because that will alone make them one with the absolute. It is being so, persons who consider that the ordinary living being and the Supreme Lord are equal in all respects—are suffering from a malady of a wrong Thesis polluted with poor fund of knowledge.

So the quantitative difference between the living being is ever to be maintained even after the attainment of 'Mukti', because after 'Mukti' only the 'nityayukta' or the eternal 'upashava' service begins.

So far the impersonalists are concerned, they can know this much distinction between the 'Kshara' and the 'Akshara' Prushas. And above the Impersonalists and empiric philosophers, there is the 'Yogi' who meditates upon the 'Paramatma' feature. For them it is said like this

Utama, Purusha, Tu, Anya, Paramatma, Iti, Udahrita.

Ja, Loka, Trayam, Avishya, Bibharti, Iswara, Abhyaya.

Geeta 15/17.

Paramatma is clearly mentioned here as 'Anya' or different from Atma and His realisation by the 'yogins' is still more perfect vision of the Supreme truth than that of the Impersonal 'Brahman'. The 'yogins' are better class of spiritualists than the impersonalists or the Mayavadies of Kashi. The Mayavadies of Kashi are higher than the Mayavadies of Bodhgaya or Saranatha and the yogins of Prayag like 'Bharadwaj Muni' etc. are still more higher spiritualists than the Mayavadies of Kashi. The Bhagwat Geeta accepts this fact in the following sloka namely—

Tapasvikhya, Adhika yogi, Jnanibhya, Api, Mata, Adhika, Karmibhya, Cha, Adhika, Yogi, Tasmad, Yogi, Bhava, Arjuna.

(G. 6/46)

The Yogis are better class of spiritualists than the ascetics and the empiric philosophers. The yogis are undoubtedly better than the ordinary fruitive worker and therefore oh Arjuna! you just try to become a 'yogi'.

So the ordinary 'yogins' in the state of trance do experience the presence of localised aspect of 'Paramatma'. This Paramatma is Iswara or the Supreme Lord but not the 'Jivas' or the controlled being. 'Paramatma' is the Super Soul. The thesis that 'Paramatma' and 'Atma' is equal and the same is a wrong theory. Had it been so then there was no need of adding the word 'Param' or the superior to the word 'Atma'. That makes the difference more clear. Paramatma is Abhyaya i.e., 'Akshara' or 'Kutastha' without any change. He does not become subjected to the conditions of material nature. This is the truth in all Upanishad. The Paramatma and the Atma both have been

compared with two birds sitting on the tree of this material body. But one is observing the activities of the other as witness and not taking part in the action. The neutral observer is therefore Paramatma and the stage actor is the Atma. When the Atma stops his material activities in the state of *nirvikalpa samadhi*, he is called a perfect yogi. So this 'yogi' is better spiritualist than Jnanin who will after many births of speculation, become a Mahatma to observe the lotus feet of Vasudeva.

And next to this are the devotees who render directly transcendental loving service to the Supreme Lord. This realisation of the Absolute Truth is the highest realisation of spiritual value and this is confirmed in the Bhagwat Geeta as follows:—

Amongst all the yogins the top most yogi is he who has always within him the feature of (Shri Krishna) Me and thus he has the required devotion and performs devotional activities (Bhajate). He is the highest 'yogi' in My opinion.

So these Bhakta yogins are better than the ordinary yogins and their feature of spiritual realisation is still more greater. The 'Bhakta yogins' do accept Shri Krishna as the 'Purushottam' or more perfectly clear than Paramatma realisation. The Absolute truth is realised by the Jnanins as impersonal Brahman, by the yogins as the localised 'Paramatma' and by the devotees as 'Bhagwan'. Who is full with all the potencies of Brahman and Paramatma as confirmed in all the scriptures including Bhagwat Geeta.

So realisation of 'Shri Krishna' transcendently in the highest realisation of Vedanta. Shri Krishna is the highest realisation of the Vishnu Tatva. Because all other incarnations are although equal in potency, either plenary parts or parts of the plenary parts of Shri Krishna but Shri Krishna is the Primeval Lord and cause of all causes; that is the verdict of 'Brahma Samhita' 'Bhagwat' and Mahabharat etc. But we should always remember that there is no difference of potencies between the different 'Samsa' incarnations of Godhead.

Realisation of "Brahman" and Paramatma is also a transcendental mellow (Rasa) which is called 'Santa Rasa' a transcendental stage where the transcendental activities are non manifest. Manifestation of transcendental activities is visible from the transcendental 'Dasya' Rasa and this Rasa increases more and more in the 'Sakhya Rasa', 'Vatsalya Rasa' and 'Madhurya Rasa'.

The Supreme Lord Shri Krishna is full with all the twelve mellows. Out of these twelve Rasas five are direct transactions with the Supreme Lord where as the remaining seven are indirectly connected. Kansa, Jarasandha and many other enemies of the

Supreme Lord Sri Krishna dealt with Him indirectly in the 'Bibhatsa Rasa' or the method of fearfulness. But because the Rasa a mellow was employed indirectly in the Supreme Being, the enemies also were awarded 'Brahman Sajuyya Mukti', i.e. to become one with the Lord in existence. The impersonal monists aspire after this 'Brahmasayuya Mukti' which was obtained even by the enigmatic Jivas. Therefore Mukti or liberation is a by product of devotional service. The yoga system is also a mixed up devotional service. As long as the Jnanins indulge in dry speculations only they have no chance of Mukti. When they mix up devotional service also with metaphysical speculations—it is then only Mukti or liberation become possible. But for pure devotional service neither Jnana nor yoga is necessary at all. Such processes may be helpful to a certain extent, but they are not absolutely a necessary requirement. On the contrary such processes sometimes become a great hindrance to the progress of pure devotional service. Sanyas is the process of the 'Jnanis' or 'yogins' but for the devotee there is no necessity of accepting the order 'Sanyas'.

Devotional service can be offered from any stage of life and by devotional service only one can obtain the result, if he at all desires, like that of Jnana, Yoga Karma, Tapasya or any other thing in the category of Yajna

"Sarvam Mad Bhakti. Yogena Mad, Bhaktia Lavate, Anjasa."

Ordinary yoga system culminates in trance for experiencing the presence of 'Paramatma' within us. But still more better system of yoga is the system of Purushottam yoga. The Supreme Vedantist describes this system of Purushottam yoga as follows:—

Jasmat, Ksharam, Ateeta, Aksharat, Api, eha, Uttam, Atah, Asmi, Loka, Veda, Cha, Pratitha, Purushottam,

"Because I am the Supreme Personality of Godhead, I am not only higher than the ordinary (Kshara) living being but I am above the Akshara Brahman as also above the Utam Purusha Paramatma. As such everywhere either in the Vedic literature or by popular conception, I am famous as the Purushottam or the Supreme Personality of Godhead.

The Vedanta conclusion is therefore like this. Primarily there are two classes of living entities namely the Kshara and Akshara. The Ksharas are the ordinary Jivas and the Akshara is the Supreme Lord. The Supreme Lord is realised by the Kshara Jivas in three different phases. The phases are (1) Impersonal Brahman (2) Localised Paramatma and (3) The Supreme Lord Bhagwan. This realisation may be described by the example of seeing a mountain. The Himalayan mountain when it is observed from a long distance, it appears like big cloudy object. When one goes still more nearer

(This is a modest attempt to put in a nutshell the basic principles of Life in all its Cosmic Totality according to the Vedic System of the Shastras—J.B.D.)

1. Truth Absolute is that which is unaffected by Time, Space and Substance—that which is ever true, ever-realizable and ever verifiable.

2. The Soul,—perceiver of all this Cosmos is the only Absolute Reality Eternal; embodying Life, Light and Delight. All else is but visionary.

3. All this Cosmos is the Manifestation or the Absolute Soul of Spirit Eternal or God almighty designed just for his Self-enjoyment or Recreation.

4. This Cosmos is neither quite real nor quite unreal. It seems true for the time being like a dream or a cinema show—a tentative reality,—ever-changing, ever elusive, ever incomprehensible in its vast totality and practically ever varying with every Spectator or Visualizing Mind.

it appears like a big hilly land but when one actually enters into the region he sees Himalaya in all its natural beauty with all the living entities residing there. Similarly if Vedanta is studied by one's A.B.C.D. academic qualification of speculative habit one can know the Absolute Truth as Impersonal Brahman or something just opposite to our sensuous knowledge. When Vedanta is studied from the angle of vision of a Yogi, who has completely stopped in sense indulgence, the Absolute Truth becomes visible in his ownself by the Paramatma feature. But above all these when Vedanta is studied from the angle of Sree Vyasa (who is a power incarnation of Godhead) the original compiler of Vedanta Sutra and its annotation Sreemad Bhagwatam, there the Absolute Truth is revealed in His substantial feature or *Param Satya*. The Vedanta Sutra begins with the Sutra of "Jannadynaya Jatah" and with this Sutra also the genuine commentary 'Sreemad Bhagwatam' also begins. Sreemad Bhagwatam excludes carefully the four primary principles of the common Vedas namely practice of religiosity, planning of economic conditions, fulfillment of sense desire and at the end to get salvation by mental speculation. The Vedanta Sutra and Sreemad Bhagwatam are one and the same thing and the purpose is explained in the Bhagwat Geeta in the chapter of Purushottam Yoga. So a perfect Vedantist is a devotee of Sree Krishna. Impersonal Brahman is the glowing effulgence of the Supreme Person as the light is to the fire. Bhagwan Sree Krishna the Purushottam is fire Himself, Brahman and Paramata are therefore emanations of Shri Krishna, and that is the verdict of the great philosophy of Vedanta Sutra—so much adored all over the world along with Bhagwat Geeta.

18 Principles of Cosmic Philosophy Based on the Vedas

By J. B. Durkai M. A. D. O. G. Vidya Varidhi

All its Knowledge or Vision is relative and its duties and responsibilities are merely relative and tentative.

6. This Cosmos is based on three Impulses or qualities Sattva, Rajas and Tamas, (S.R. & T) and is a manifestation of their interplay which the Soul perceives as a Spectator. This Soul Spectator is One but sees through appertures of different eyes, senses and minds and hence sees differently on account of the different media like the coloured glasses, water, or viscosity.

6. The three Impulses or Qualities S.R. and T, sattvic—(sellubrious), Rajas (Recreative) and Tamas (Torporous) permeate all. S. leads to Knowledge and Delight, R to activity and troubles and T to error and infatuation and destruction. Hence the differences in men. All these are in their own way useful, necessary and functional in this variety—show of the Cosmos. S can prevail over R and T.

7. The visualizing Mind is also a part of the perceived, it is material in nature, it is the magic-instrument through—which alone we realize this Cosmos in all its variety of time, place and substance. It is the greatest potency within the Universe embodying the Ego, the Intellect and the mental apparatus that experiences, knows, remembers and feels. The couplets Happiness and Misery, Love and Hate, Good and Evil, Right and Wrong, Pure and Impure, Joy and Sorrow, are realized through it. Its five aspects are Love, Hate, Concern, Ignorance and Egoism.

8. Control of Mind, therefore, is the Key to the working of the Cosmos; and it can be acquired by Righteous Life i.e., life of Righteous Thoughts, Words and Deeds. The Mind can be purified and concentrated by good, simple and devout life. Men, women, all animals need the control of the Laws of God.

9. With the creation of the Cosmos, came also the laws of the Cosmos. They are revealed in the most ancient Revelation called the Vedas and are expressed in the most wonderful language and passed on for man's enlightenment from generation to generation of saints and sages. The Vedas being the Expression of God they are beyond man's measure and speculations.

10. One of the principle Laws of the Cosmos is: As is the deed, good, bad or indifferent so will the fruit of it be. "As you sow so you shall reap." Hence, the way of happiness—for all men (whether individuals or groups) is through good deeds and to misery through bad deeds. Good deeds are those by which one goes nearer to God, bad ones are those by which he goes away from Him, and Indifferent ones are

those by Common ones of worldly ways which in spite of labours as of a Mill-ox keep men practically remain where they are.

(11) The Divine Cosmic Plan is of wonderful, perfect and mysterious design coming as it has done from the Supreme God who knows all the laws working in the Universe. Man's Summum Bonum or supreme good is to follow the laws of God in their negative and positive injunctions, for the sake of his own welfare and that of the whole Universe. God just witnesses what men do; and under his Plan they naturally enjoy or suffer the fruits of their actions. This law of Karma or Action and Its Fruition is inexorable except through His grace. Men's own Wits are not guidance enough, its basis should be God's Directive.

12. The Chief Ingredients of Right Activity or Good Behaviour are Truth, Non-hurt, Austerity, Purity, Devotion to God and realization of the highest Knowledge. The Right perspective of Life is look at it as a Holy Sacrifice—devoted to God; for, He is the only Ultimate Reality we have to reach. The derivative duties, negative and positive are many and various, compulsory and optional, but they radiate from those noted above. The Sages and Saints have expressed them variously. Women is the Angel of the Home and she should be protected all through her life.

13. This Universe is a mighty Empire, ruled by One God Supreme, through various Divine Potencies in accordance with the laws of Right and Wrong, to the end that by rewards and retributions all may receive justice in this great Wheel of Life. The State which is a prototype of it works well, and is in time with God's Design of the universe.

14. The Religious paths as shown in the Vedas are the primordial paths of Religion or Dharma given by God for all Men. Various are the faiths coming therefrom or based upon the knowledge thereof. They vary because the Intellects and Reasoning of men and the fitnesses of Men vary on account of the three Impulses, R.S. and T. mentioned before. To follow one's own Recognized duty or faith or Religious tradition is good in the interests of the Individual. For it carries him further up from where he is and unto God. Men are in various stages of R.S.T. impulses and therefore they are formed properly into Cognate groups so that they may least harm themselves or others. Hence there should be discrimination in the heirarchy of classes viz., (1) the wholly Religious, (2) the protecting Military, (3) the Agriculturists and traders, and (4) the labourers and artisans.

Human life is or should be worked out on these lines, for best interests of all men a junctions are ultimately for the better control of Mind.

(15) The greatest incentives to Good Life, public and private, are the faith in and company of saints, devotion to God and purity of life; and those to evil life are intoxicating Drinks, meat-diet and looseness of character. Those who are addicted to these three evils cannot easily assimilate the Right Knowledge, for they carry an effectively evil influence in the Mind. Some praise worldliness while some praise Asceticism. Those who know both carry on through the World by Worldliness and proceed beyond it to salvation through Asceticism.

(16) "Truth alone Conquers". "There is one Reality; Sages express it variously". "All this Cosmos is verily the Expanding Spirit". "There is nothing Else". "This, our soul is really the Supreme Ultimate." "Know is the Supreme Light incarnate." "We can worship God through great symbols Sun, Fire, Water, Men and in the Heart itself." "The whole world is His Symbol. T sacrifices unto the Soul and from the Soul and by the Soul-there were the primordial Religious Rites of Gods and Men."

(17) The Cosmos is a dream but it is the Almighty's dream; and hence it is wonderfully perfect, mysterious, systematic and variegated in its Creation, Continuation, Catastrophes and Collapse also. The great aim of Man's life is Righteousness in Life to gain peace—happiness, prosperity and spiritual emancipation. There are four—objects for which men strive. (1) Duties (2) Necessities, (3) Desires and (4) Redemption. The Necessities should be limited by Duties and Desires should be limited by the aim of Redemption. In fundamentals the Revelation Divine should be the authority, in the details their application, the writings of the Rishies and Sages, in new rising problems, the Righteous Men around, and in personal disputes the Voice of the Inner Self may well be the authority.

(18) Thus herein are given (1) The Theory of knowledge, (2) The Absolute Reality, (3) The purpose of Creation, (4) Relativity of Vision, (5) The Three Impulses, (6) Their Nature, (7) Mind-the Visualizer, (8) Righteous Life (9) Law of Life, (10) Kinds of Activities, (11) Law of Karma, (12) Righteous Activity, (13) The Empire of Universe, (14) Religious Paths, (15) Ways Good and Evil, (16) Symbols of God, (17) Almighty's Dream and (18) Review of these Principles. Use all men and women we say that herein are unlocked the treasures of Life, Light and Delight, and peace, happiness and prosperity. By following these principles all men and women, individuals and peoples can be at ease. They

To The Subscribers and Sympathizers of "Back to Godhead" All Over India and Abroad

Dear Sirs,

You have been reading my paper 'Back to Godhead' for sometime and certainly you might have formed some opinion about it. Some of my learned readers have already sent their valuable suggestions and opinions about it and I shall be glad to receive your opinion about your impression of the paper.

Some friends have suggested the greatest assets of the human race and every phrase is pregnant with deeper thoughts and solutions than meet the eye. Herein is the way to Redemption in this very life. Peace Unto Us, Peace Unto You and Peace unto All.

N.B. Our esteemed friend learned Prof. Durkal has given a nice picture of the cosmic situation as visualised by the three qualitative vedic knowledge. Vedic knowledge is within the category of T. as agreed by the proponent according to the instructions of 'Bhagwat Geeta' one has to transcend the qualitative vedic knowledge by 'Suddha Satwa' or 'Suddha' realization which is the ultimate goal of Vedic knowledge. Therefore Vedic knowledge ends in 'Vedanta' knowledge and Bhagawan Sri Krishna is Himself the 'Vedantabid' or the perfect knower of 'Vedanta' and He is 'Vedantabid' or the creator of 'Vedanta'. Genuine exposition of 'Vedanta' is 'Sreemad Bhagwat' (Bhagya Anam Brahma Sutrnam) and 'Brahma Sutra' or 'Vedanta Sutra' is chronicled in a very systematic way with reason and philosophy. Unauthorised commentation of the 'Vedanta Sutra' has pulled down the ignorant scholars to the status of Vedic knowledge mainly dealing in the path of religiosity, economics, sense gratification and liberation at the end. Conception of liberation in the quality of 'S' or 'Sattwa' is a sort of happy bondage by realisation of the Spirit soul as one without a second. But in the spiritual realm there is spiritual variegatedness unknown to the happy man in the quality of 'S'. Therefore Sreemad Bhagwat describes its contents in the following manner in confirmation of the statement of the Bhagwat Geeta.

Bhagwat Canto I Chapter 1 Sloka
"Dharma, Projjhita, Kaitaba,
Atra, Parama, Nirmatsaranam,
Satam.

Vedyam, Vastabam, Atr, Vastu,
Shivadam, Tapatraya, Unmula-
sam.

Sreemad Bhagwat, Mohamuni-
gritye, Kimba, Parai, Iswara,
Sadya, Hridi, Abarudhyate, At-
na, Kritivi, Susruvi, Tatksahanat.

We shall try to explain this also in a different article in the pages of 'BACK TO GODHEAD'

—EDITOR.

to get it published in book form so that the instructive articles may be preserved in the book self and I shall be glad to receive your opinion about it.

Lastly I beg to inform you that to improve the status of the paper for international organisation and for enlightenment of all men without any distinction—a registered association is already formed under the name of the *League of Devotees*. This association will take charge of this paper (under my editorship) and will issue immediately the Hindi edition and gradually in other languages also. The summary of the Prospectus in printed in this issue. I shall request you to become a member of this association. The activities of the association primarily aim at awakening of the Divine consciousness of humanity. This Divine consciousness is already there in the heart of every living being in dormant condition but it has simply to be cultured in pure heart by giving patient aural reception to the tidings of "Back to Godhead". The articles published in the 'Back to Godhead' has their own power to help that awakening because they are direct messages of the liberated sages who are above the principles of human frailties. Every sincere reader will perceive its truth in the course of progressive reading.

The subscription rates for the constitutional voting members of the League of Devotees have been fixed up at Rs. 10, Rs. 50/- and above per month. But sympathizing member can contribute anything he desires.

I shall request you to become a voting member otherwise you can become a sympathizer member just to help this great attempt. The enrolment form is supplied herewith.

Thanking you in anticipation,

Yours faithfully,

Sd/- A. C. Bhaktivedanta,
Founder Secretary,
'The League of Devotees'
Editor: 'Back to Godhead'

The League of Devotees stands to save the human being at large from going down again in the cycle of animal life and wants to raise him to the position of transcendental loving servitor of Godhead which is his eternal birth-right as he is the Divine child of Godhead.

The League of Devotees after deliberate consideration of authoritative scriptures for Spiritual science has put forward the following aims and objects in view for the society.

1. To propagate spiritual knowledge systematically for checking the imbalance of life to the whole race of India and the

world over, with a view to educate the people in general in the techniques of spiritual life as the basis for balanced psychic and biological developments of the human race and thereby achieve real unity and peace of the contending elements of the present world.

2. To build up a social structure on the foundation of spiritual progress and establishment of peace and amity between man and man throughout the whole world.

3. To propagate the sense of Godhead (who is one and the Absolute, who is the fountain-head of all opulence, all powers all fame, all beauty all knowledge and all in-difference. Who is the Creator of everything that is visible and not-visible in the manifested world or beyond. Who is therefore the Original protector and Enjoyer of everything that be) everywhere in the greater society of human race.

4. To save man individually from the system of chained victimization by the trend of modern civilization of false sentiments so that man may again be a free soul to act and live freely, an inspired life with spiritual vision. This is possible by individual spiritual initiation through the proper channel when a man can see every thing in Godhead and Godhead in everything.

5. To imbibe and develop in the mind of the individual soul the all attractive Personality of Godhead (Shree Krishna) in His Primeval and Eternal Form as He has revealed Himself in his own words the Bhagwat Geeta. He has to be known all over the world in the manner as revealed by Lord Chaitanya who practically demonstrated the transcendental process of approaching the Absolute Godhead by his acts of Congregational Chanting of the holy Name of Godhead. There is nothing in the teachings of Lord Chaitanya which is not-intelligible by human reasonings or is against any religious feeling accepted by the civilized society of the world.

6. This supramental state of Divine life is described in the "Ishopanishad" as follows:—

*Ishabashyamidam Sarbam
Jatkinchit Jagatyam Jagat*

*Tenalaktena Bhunjisha
Magridha Kashyachit Dhanam.*

7. To prepare the ground work of spiritual atmosphere for the people in general by *Samkirtan* movement as it is recommended in the scriptures and as propounded by the Father of the "Samkirtan" movement Lord Chaitanya.

8. To undertake civic enterprises which do not come in conflict with the ideals and missions of the 'League' with all the principles in view.

9. To arrange lectures and discourses by eminent devotees for the benefit of the members of

the 'League' and send missionary for this purpose in all parts of the world to recruit members of the 'League'.

10. To open free mail services to advise by post in respect of enquiries made to the 'League' on spiritual subjects.

11. To make the 'League' an international organisation for spiritual development through education and culture, also by recruiting members of the 'League' from all nationalities.

12. To revoke the qualities 'goodness' particularly (*Sattva-guna*) in every member of the 'League' individually by the process of spiritual initiation (*Diksha*) by establishing him in the status of a qualified *Brahmin* (good and intellectual man) on the basis of truthfulness, forgiveness, equality, tolerance, education, purity, knowledge (specific and general) and faith in the transcendental service of Godhead.

13. To accept membership of all orders of life, namely:

(i) *Brahmachari* i.e. unmarried scholars fully devoted to the service of Godhead.

(ii) *Grihasthas* i.e. married householders living with family but devoted to the service of Godhead.

(iii) *Banapasthas* i.e. retired householders not living with the family but devoted to the service of Godhead.

(iv) *And Sanyasis or Tyagis* i.e. retired householders fully renounced to the service of Godhead without any family attachment.

14. To initiate members in the rules of the Goswamins above mentioned by controlling over (i) illegitimate connections with woman (ii) intoxicating habit (iii) diet regulated with vegetable dishes (iv) gambling unnecessary sporting or recreation enterprises.

An Appeal

The League of Devotees will give all help to you by personal touch, by literature, by instruction and by correspondence. Do not leave the opportunity. Make your life perfect by contacting our relation.

Membership Form

The League of Devotees (Regd)
Calcutta & Delhi.

To
Sri Abhay Charan Bhaktivedanta
Founder Secretary
The League of Devotees,
1797, Rani Bagh Extension,
P.O. Shakurbasti, Delhi.

Dear Sir,

Please enrol my name as constitutional/sympathizer member of your League and I shall contribute my membership fee at the rate of Rs. 10/- only as per month.

Yours faithfully

Signature.....
Name in full.....
Address.....
Town.....
District.....
Province.....
Date.....

"Godhead is Light, Nescience is darkness. Where there is Godhead there is no Nescience."



(An instrument for training the mind.)

Edited and Founded

(It educates humanity of its Divine nature)

Under direct order of His Divine Grace Sri Srimad Bhakti-Siddhanta Saraswati Goswami Prabhupada
By Goswami Abhay Charan Bhaktivedanta.

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PART XI

AN ESSENTIAL SERVICE

"Back to Godhead" is published fortnightly to enlighten modern leaders, religionists, philosophers and the people in general—on Rational Theism. It is not blind religious fanaticism neither it is a revolt of an upstart but it is scientific approach to the matter of our eternal necessity in relation with the Absolute Personality of Godhead or the Purushottam. It simply deals with our eternal relation with Him, the process of discharging our relative duties towards Him and thereby to achieve the highest perfection of life attainable in the present human form of existence.

We must therefore always remember this particular form of human life obtained after an evolution of many millions of years in the cycle of transmigration of the spirit soul. In this particular form of life especially in the land of "Bharatvrsha" (India) solution of economic question is much easier than that of other animals in different shapes.

There is the swine, dog, camel, ass etc., in front of us whose economic necessities are as much important as that of ours. But the economic question of these animals and others are solved under nasty conditions while the human being is given all the facilities of comfortable life by the laws of nature because the human form of life is more important than the animal form.

And why a man is given better chance of living than the swine and other animals? And why a highly posted government officer is given all the facilities of comfortable life, better than an ordinary clerk? The answers for these are very simple.

The highly placed responsible officer has to discharge duties of higher responsible character than that of an ordinary clerk. Similarly the human being has to discharge higher duties of life than the animals always busy in the matter of fulfilling the hungry stomach. The modern standard of animal civilization has increased

problems of hungry stomach by the laws of nature. When we approach some polished animals, they say that they want to work for stomach satisfaction and there is no necessity of Godhead for them? But by the laws of nature inspite of his eagerness to work hard, there is always the question of unemployment even by denouncing the necessity of acknowledging Godhead.

We are given this human form of engagement not for hard work like the swine or dog but to attain the highest perfection of life. If we do not want that perfection, it is by the laws of nature that we have to work very hard even if we do not want it. In the closing days of "Kaliyuga" the men have to work exactly like the asses only for a lump of bread. The sample has already begun and the ratio will increase year after year. Therefore human civilization means not to work like the animals. That makes the difference between a man and an animal. If therefore a man fails to discharge the duties of human being, he is forced to transmigrate in the degraded species of life by the laws of nature. Bhagwat Geeta has very vividly described this law of nature how a spirit soul takes his birth and gets the suitable form of sense organs for enjoying the matter and the material world.

In the Bhagwat Geeta it is also stated that the *Yoga Bhraatas* or the persons who in the previous life could not complete the way of approaching Godhead but had tried for it, or in other words, persons who failed to achieve complete success in realising their eternal relation with the Supreme Lord—are given chance of appearing in the families of 'Sachinam' or the spiritually advanced 'Brahmin' and that of *Brimatam* or the financially well to do merchant class, on account of such failing conditions to go Back to Godhead. The failed candidates are offered such chances of noble parentage and what to speak of

those who have actually attained the required success. To make an attempt therefore to go 'Back to Godhead', even it is half finished—is a guarantee for next birth as well placed human being.

Both these families are boon to the heirarchy because in the family of a spiritually advanced Brahmins, the children of the family get good chance of making further progress from the point where they stopped in the previous birth in the matter of spiritual realisation. The atmosphere in such good family is favourable for the culture. The Bhagwat Geeta reminds such well placed persons about their past deeds. Unfortunately without consultation of Bhagwat Geeta such children of 'Brahmin' family are misguided by Maya.

And to take birth in the family of a well to do merchantile home called by the name of *Vaishyas*—means solution of the bread problem from the beginning of life and later on comparatively easier and comfortable life. This situation of comparatively comfortable life is surely a chance for one to make progress in spiritual realisation. But as ill luck would have it, by the influence of the present iron age (full of machines and mechanical society) such sons of aristocracy are misguided for sense-enjoyment forgetting the chance of spiritual enlightenment at a comfortable home. The law of nature is therefore setting fire in these golden homes as the golden city of Lanka, under the regime of Ravana, was burnt down to ashes on account of godlessness. That is the law of nature.

The reminders made in the "Back to Godhead" are therefore essential service to the classes of intellectuals and the capitalists. They should particularly read it carefully and see to it is going on. This is called rational theism.

The Bhagwat Geeta is the preliminary study of the transcendental science and it is the

duty of every responsible heads of the society to chalk out the economic programme or other plans of welfare work with reference to Bhagwat Geeta. We are not meant for solving the economic question of life on a tottering platform but we are meant for the ultimate solution of problematic life, i.e. in which we are placed now by the conditions of nature. This is obligatory on our part and 'Back to Godhead' reminds everyone to be careful in that discharge of duty.

The present day civilization is a static one without any movement in the spiritual side. The spirit moves the body and the living body moves the world. We care for everybody but do not know what is the moving spirit. Without this moving spirit the body becomes movementless. This human body is a first class moving vehicle to reach the destination of eternal life.

This human form of body is a rare and very important boat for crossing over the nescience of material existence. On the boat there is the expert service of the boatman the spiritual master. The boat is a plying by Divine Grace under favourable wind and who will not take this good chance of crossing over the ocean of nescience? If any body neglects this good chance he must be committing suicide.

There is certainly much comfort in the first class air conditioned compartment of a railway carriage. But if the train does not move towards the destination of journey and stands static at a certain Rly. station then what is the benefit of such air conditioned compartment?

The present day civilization is too much busy in making the material body situated in the comfortable position but it has no information of the real destination of life is to go 'Back to Godhead' and not to become a hard working ass. We remind the learned readers of 'Back to Godhead' not to remain sitting in a comfortable compartment only but to see also whether the vehicle is moving towards destination. There is no objection in making our material body very

comfortably situated but we may not forget at the same time the prime necessity of spiritual identity. The boat of human life must be moving towards a destination of spiritual destination. There is a good and instructive story in this connection.

There was a bridegroom party who had to go to the bride's house by the river. It was settled that they would start at night on boat and reach the destination early in the morning. At night therefore after supper the party in jubilation got on board the boat and made themselves comfortably situated after instruction to the boatman to start.

All the members of the party being comfortably seated, had a very sound sleep at night due to the cooling river breeze and all of them got up early in the morning after a very sound sleep. But to their astonishment they saw that the boat did not move an inch towards the destination although the boatmen plied the bats in the boat. The boat remained static in the same port without any progress. And on enquiry it was found that in spite of the boatmen's plying the bats very vigorously the boat did not move towards the destination on account of their not raising the anchor by mistake. The marriage ceremony was thus spoiled on account of a common mistake.

The present day civilization is therefore a mistaken civilization on account of the mistaken leaders who have forgotten to raise the anchor of attachment. On the contrary the material attachment is more and more being firmly fixed up by a process of sense gratificatory social structure. This sense gratificatory process of social and political set up by various plans and schemes—has been described in the Bhagwat Geeta (16/10-11) as follows:—

Kamam, Astriya, Desapuram, Dambha, Mana, Madan-nita, Mohad, Grihita, Asat, Grahana, Prabartate, Ashuchi Brata.

Chinta, Aparimayam, Cha, Pralayantam, Upashrita, Kamapabhoga, Parama, Etadadi, Iti, Nischita.

The leaders or the boatmen who are meant for taking us to the desired destination—are all illusioned (Mohad). As such they are misleaders to some temporary benefit (Asat Grahana). And why they are so because they are all of unclean mind and addicted to filthy life (Ashuchi Brata). Their life is full of dirty things. And how they are misleading us? It is by plans and schemes only (Chinta aparimayam). How long these plan and schemes will go on? They will go on till they die by heart failure or are killed by some enemy (Pralayantam Upashrita). What is their aim of life? What they have fixed up as the destination of life? Oh it is a very simple thing. It is simply a business of sense gratification and nothing more (Kamapabhoga Parama). But some of the leaders are great philosophers also and why do they not guide

the foolish mediocres and benchmen? Oh! the philosophers are captivated by material name and fame. Why it is so? It is due to their being carried away by the influence of Maya (Maya apabritynama).

So the anchor of life is fixed up deep in the water of sense-gratification. Unless this anchor of sense gratification is not raised up from the water, the so-called civilization will rot in a stagnant pool without any progress towards the destination of life. Because the civilization is not moving we are always in the same port of problematic life. The schemes and plans are useless scrap of papers only when there is flood and earthquakes on the very face of the plan makers. These are warnings of mother material. Nature confirming Her superiority always over the plan making misleaders. 'Back to Godhead' wants to rectify these misleaders first and therefore it is an essential service.

The anchor of sense-gratification, which is a stumbling block on the path of progress, is manifested in five different symptoms. They are as follows:—

(1) Attachment to the material body due to ignorance of spiritual facts.

(2) Attachment to our kinsmen on account of bodily relations.

(3) Attachment to the land of birth as also to all sorts of material possessions such as house, furniture estates property business papers and all such relative things.

(4) Attachment to the holy water without knowing the persons who make it holy.

(5) Attachment to material sense which always remains a mystery for want of consultation with liberated soul.

We have already discussed about these attachments or anchors of the boat of human body, in our article the S. R. C. catastrophe. These attachments have been explained in the Bhagwat Geeta in details in the 15th chapter. They have been compared with a deeply rooted banian tree ever increasing its solidarity. It is very difficult to uproot such strong banian tree but the Lord has suggested the means in the following manner. (Geeta 15/3-4).

Na, rupam, Ashya, Iha, Tatha, Upalavyate, Na, Anta, Na, Cha, Adi, Cha, Sampratis-tha, Aswathwam, Enam, Subirudha, Mulam, Ashanga Sastrena, Dridhyna, Chhittva, Tatah, Pa d a m, Parimargita-byam, Jasmin, Gatwa, Na, Nibartanti, Bhuyah, Tameba, Chadyam, Punsham, Prapadya, Jatah, Prabriti, Prashita, Purani.

Nobody has yet either a scientist or a speculative philosopher come to any final conclusion about the cosmic situation. They have nothing more than to

forward different theories only about it. Some of them say that material world is reality and others say that it is false dream. And there are some others also who say that it is ever existing. So there are different views of different mundane scholars. But with all it is an actual fact that no material scientist or speculative philosopher has ever discovered the cosmic beginning or its limit. Nobody can say when it had begun, how does it stand or floats in the air. They might theoretically ascertain some law like law of gravitation or so but actually they cannot bring it in practical use. Can any scientist float a bulky mass of earth by the law of gravitation? No that is not possible. So the theory of the law of gravitation is false or a half-truth. So far want of actual knowledge of the truth, every one is anxious to forward his own theory for some reputation but the actual fact is that this material world is full of miseries and nobody can overcome them simply by forwarding some theories on it.

The Personality of Godhead who is fully cognisant of everything within His creation informs us for our interest only that should we desire to get rid of this miserable material existence, we must non-co-operate with everything material. To make the best use of a bad bargain—our material existence should be cent percent spiritualised like the iron is made red hot in connection with fire. The iron is not fire but it can be turned into just like the fire by constant relation with the fire. Similarly non-attachment of material activities can be effected by spiritual activities only and not by material inertia. Material inertia is the negative side of material actions but spiritual activity is not only the negation of material action but also it is the possession of real life. And we must be anxious to search out this eternal life of spiritual existence or the life in Brahman. The life in Brahman is described here as the eternal country where from nobody has got to come back again if any one is able to enter into that eternal kingdom. That eternal kingdom is the Kingdom of God.

The beginning of our present material life is untraceable nor do we require to bother about it and we can remain satisfied only by the conviction that this material life is begun from a time immemorial and what we have to do now, is to surrender unto the Supreme Lord Who is the original cause of all causes.

The preliminary qualifications therefore for going 'Back to Godhead' are as follows as stated in the Bhagwat Geeta. (15/5)

Nirmana, Moha, Jita, Sanga, Doshah, Adhyatmanitya, Vinibritya, Kama, Dwandai, Vimukta, Sukha, Dukha, Samgai Gachhanti, Amudha, Padam, Ahyam, Tat.

One who is convinced of his spiritual identity and thereby

freed from the material conception of existence, who is thus freed from an illusion, who is transcendental to the qualities of material nature, who is constantly engaged in the matter of understanding spiritual knowledge and who has taken complete leave from the business of sense—enjoyment—can go Back to Godhead.

Such person is called 'Amudha' as distinguished from the 'Mudhas' or the foolish ignorant, because he is freed from the duality of happiness and distresses.

And what is the nature of the Kingdom of Godhead? It is described in the Bhagwat Geeta (15/6) as follows:—

Na, Tad, Vashayate, Surya, Na, Shasanka, Na, Pavaka, Jad, Gatiya, Na, Nibartante, Tad, Dhama, Pavamam mama.

Although every place is within the Kingdom of God because He is the Supreme Proprietor of all the 'Loka's' or places, Yet His Personal Dhama or abode is completely different from the one in which we are living now. It is therefore called the Paramam or the most superior Dhama. Even on the earth in which we are at the present moment, placed down—there are different grades of places and countries. On this earth the portion which is occupied by Kashmir and neighbouring places, is called the Bhusarga or the earthly heaven. Besides this earth there are innumerable globes, distributed all over the universes, some of them are far superior places and some of them are far inferior places than this earth. But all these places, within the jurisdiction of external energy material nature, do require the rays of the Sun, the rays of the moon or the light of the fire for their existence.

All these globes and planets are in the region of darkness and to illuminate them properly there is need of the Sun, the Moon and the fire.

But against this experience of dark regions extending upto the Brahma Loka the top most region of the cosmos—there is another spiritual region which is described as the superior nature where there is no need of Surya, or the Sun, Shasanka or the Moon and Pavaka or the fire. This Dhama is described in the Upanishad (Srutii) as follows:—

Na, Tatra, Surya, Bhati, Na, Chandra Taraka, Nema, Vidvata, Bhanti, Kutah, Ayam, Agni, Tameba, Bhantam, Anubhati, Sarbam, Tasya, Bhasa, Sarbam, Etam, Bibhati.

"There is no need of the Sun, the moon, the stars, neither it is illumined by any electrical lightening and what to speak of the fire. All these universes are illumined by a reflection of that light and because that superior nature is always self illumined therefore we can experience a glow of light even in the dense darkness of night."

In the "Haribansa" the same nature is explained as follows:—

Tat, Param, Paramam, Brahman,
Sarham Bibhajate, Jagat,
Mama, Eba, Tadghanam, Teja,
Jnatum, Arhasi Bharata.

"The glaring effluence of Impersonal Brahman illumines the whole existence both material and spiritual. But oh Bharata! You must understand it that this illumination of Brahman is the glare of my Personal concentrated glow."

In the Brahma Samhita also this is confirmed. Now what we have to understand from this is as follows:—

No body can discover the abode of the Personality of Godhead even by the light of the Sun, the Moon or the light of the fire. And one who can attain to that spiritual abode of the Personality of Godhead, can enjoy spiritual eternal bliss without any interruption. And the conclusion is therefore, that 'Kshara' or the fallible living entities have two phases of existence. The one is called material existence which is full of three fold miseries of birth, death, oldage and diseases. And the other is called spiritual existence where there is incessant spiritual life of eternity, bliss and knowledge. In the material existence, the 'Kshara' living being is overpowered by material conception of his body and mind but in the spiritual existence he can relish always the happy transcendental contact of the personality of Godhead. Such devotee even if he appears to be alone in the lonely jungle, is always in the company of the Supreme Lord with all paraphernalia. This is a stage of realisation and not of explanation. We can simply get a slight hint of the transcendental stage.

"Back to Godhead" tries to bring in that supramental consciousness to the humanity at large and therefore it is an essential service. The only qualification for attaining this stage of life is to non-cooperate with sensual material conception of life.

Attachment or the anchor of the human boat as we have discussed above is this sensual material conception of life which can at once be turned over by devotional service. And one can adopt this principle of devotional service even in the midst of various material engagement, he can alone become transcendental to such material conception of life liberated from the modes of goodness, passion and ignorance. Such person is admitted in the Kingdom of God the *Paraman Dharma*.

To read "Back to Godhead" regularly and to try to imbibe the principles stated therein is also transcendental to the three modes of nature and therefore it is essential service.

Everyone therefore who is ordinarily engaged in material affairs, may derive highest benefit from the pages of "Back to Godhead" helping all people to cut off the root of the indefatigable banian tree described above. To accept "Sanyas" as a matter of show is a mockery pure and simple. The sadhus and sanyas-

Rational Theism. "PURUSHOTTAM" THE GODHEAD

The Absolute Truth in His Supreme Feature is 'Purushottam' or the Personality of Godhead, Impersonal 'Brahma' and localised super-soul 'Paramatma' features are His hazy and partial realisation, although 'Brahma', 'Paramatma' and 'Bhagwan' are one and the same Absolute Truth. We have already discussed this subject matter in our article 'Shri Krishna The Supreme Vedantist'.

The Absolute Truth is realised as 'Sat Chid-Ananda' Substance. 'Sat' means eternal existence, 'Chit' means full of knowledge and 'Ananda' means full of joy. Therefore the Supreme Truth is 'Satchidananda Vighraha' or the eternal form of personality and full of knowledge and joyful nature. He is therefore a *Purusha* or the enjoyer but He is *Akshara Purusha* as distinguished from the *Kshara Purusha*. We can have the idea of the *Akshara Purusha* by studying the nature of *Kshara Purusha* because so far the *Purusha* quality is concerned,

as we have discussed in our article "Who is a Sadhu" can never go across the river of noscience by stamping them falsely with an affixation of so-called "Ananda". This so called "ananda" is sure to evaporate within no time, if he has no real taste in the transcendental loving service of Godhead. We have read the life of a greatly advertised Swami with the affix of "Ananda" and have seen how the so called "Ananda" vanished like a magic colour. So this is all non-sense.

One must be trained up only to renounce everything of material conception and try to relish spiritual mellow in every object. This stage is attainable only by devotional service and nothing else. And by such service only one can at once get into liberation (*Mukti*) even during the life time of this material body.

One should therefore take advantage of the instruction of Bhagwat Geeta as stated in the 12th chapter. The simplest and easiest process of material liberation in any stage of life, is described there. Everyone should adopt the principle for his own interest and the articles of Back to Godhead will help all its readers to reach the desired stage. In the 14th Chapter of Bhagwat Geeta, the manifestations in different varieties of the modes of Nature, have been thoroughly discussed and the transcendental nature of all devotional service is also described there. All kinds of spiritual endeavours are more or less tinged by the colour of material quality but pure devotional services are transcendental to all such colourful affairs. Candidates desiring to go 'Back to Godhead' need not artificially adopt the principles of such designated resignations but they can only resign themselves on the Lotus feet of the Supreme Lord the Personality of Godhead—Lord Krishna.

both the *Kshara Purusha* and *Akshara Purusha* are one and the same thing.

The *Kshara Purusha* or the living entities want to live eternally, to know every thing fully and to enjoy fully. Amongst all the different living entities the human form of living being is considered to be the highest because in that form only the living being can realise his own self as part and parcel of the Absolute Satchidananda Vighraha.

The Satchidananda Vighraha is just like the sun. When there is sun there is no darkness. This darkness of self realisation is resumed when the *Kshara Purusha* or the living being is face to face with the Satchidananda Vighraha. Therefore a human being in his attempt to know the Absolute Truth realises either impersonal Brahman, or localised Paramatma or the Purushottam Bhagwan according to his inclination or capacity of realisation. 'Brahma' realisation is compared with the realisation of the sun rays, Paramatma realisation is compared with the realisation of sun-disc and Bhagwan realisation is compared with the realisation of Sun-God living within the Sun-globe with all his paraphernalia. The sun-globe is exactly a similar globe like the one in which we are living but the atmosphere is different from the one that we are enjoying here. The living entities within the sun-globe have different types of bodily structure just suitable for living there as much as the aquatic animals or the flying birds have suitable structure of material bodies for living in water or flying in the sky respectively. The animals of the land cannot live in water or fly in the sky but that does not mean there is no living being either in the sea or in the sky. Similarly there is no truth in the assertion that there is no living being in other planets including the Sun. Every planet is as much a living place as this earth is.

So the Absolute Personality of Godhead or the *Akshara Purusha* being the Supreme Satchidananda Vighraha, He has His own abode for enjoyment called by the name Goloka although He in His Impersonal Brahma feature is all pervasive and in his localised Paramatma feature He is residing within every heart and everywhere including the atoms and electrons.

Therefore a *Kshara Purusha* or the living being realises the same Satchidananda Vighraha in His "Sat" feature indicated by the transcendental sound, "Om Tat Sat" and becomes an impersonal monist or "Brahma" Vadi or a "Brahman" the intelligent man. When he realises the same Satchidananda Vighraha in His "Satchid" feature he realises Paramatma as the localised aspect. As we have already explained Paramatma realisation is just like the realisation of the Sun-disc. If there are crores and crores of men

distributed in an area of thousand and thousands of miles, all of them will say at mid-day that the Sun-disc is hovering above his head. Although the sun is one it can be realised as on the head of everyone all over the world similarly the Satchidananda Vighraha in His "Satchid" Vighraha can be realised by one and all. But when a person is competent to enter into the abode of the Satchidananda Vighraha Shri Krishna the Purushottam, he can enjoy the company of Him in person as we can enjoy the personal company of our master, our friends, our parents, and our lovers.

There are five direct transcendental "Rasas" or mellows enjoyed by the *Kshara Purusha* in association with *Akshara Purusha*. They are called by the name (1) "Santa Rasa" (2) "Dasya Rasa" (3) "Sakhya Rasa" (4) "Vatsalya Rasa" and (5) "Madhurya Rasa".

"Santa Rasa" is enjoyable by persons who have realised the Satchidananda Vighraha in His "Brahman" and Paramatma features. But the other "Rasas" namely "Dasya" etc. are enjoyable by the devotees of Shri Krishna the Purushottam. Shri Krishna therefore informs directly in the Bhagwat Geeta as follows:—

Ja, Mam, Eba, Asammudha,
Janati Purushottamam
Sa, Sarabadi, Bhajati, Mam,
Sarababhava, Bharata.

One, who is not a "Mudha" or "Naradhama" but one who is "Asammudha" i.e. transcendental to all varieties of ignorance can realise Purushottam. There are different kinds of ignorant people. The fruitive workers are described as the "Mudhas" and "Naradhamas" and the empiric philosophical speculators are described as the class of "Mayasaphrita Jnana". We have already discussed this subject matter in our article "The lowest of the mankind". Besides these two classes of ignorant men there are others who are described as the "Duskritina", "Ashuri Bhavamapanna" etc.

So when one becomes a perfect "Asammudha" i.e. above all classes of foolish people, he gives up the false arguments of realising the Absolute Truth and accepts Sri Krishna as the Supreme Personality of Godhead the Purushottam.

Shri Arjuna was made a "Asammudha" person by the mercy of his beloved friend Shri Krishna when he was given instruction in Bhagwat Geeta. He actually understood Bhagwat Geeta and therefore he became an "Asammudha". And whoever will understand Bhagwat Geeta in the "Paramapata" or disciple succession of Arjuna, he will also become an "Asammudha" after reading Bhagwat Geeta. One cannot be called an "Asammudha" as long as one will continue to argue about the real nature of the Supreme Truth. In search of such Supreme Truth as we find in the process of enquiries by Arjuna and its suitable replies by the Lord. When Arjuna be-

came perfectly Asammudha he said like this:

Nasta, Mala, Smriti, Labdha, Tat, Prasada, Maya, Achchuta.

Sukho, Asmi, Gata, Sandeha, Karishya, Vachanam, Tabas.

"My ignorance (Mala) is now dissipated (Nasta) and I have regained (Labdha) my original consciousness, (asmriti) by your Grace. Oh Achchuta!"

(The infallible)

I am now settled up in my conviction because all my doubts (Sandeha) about my duty are now cleared off. I shall now carry-out your order."

This is the stage of being 'Asammudha' and in this stage only one can accept Shri Krishna as the Supreme Person Godhead. This is the highest stage of spiritual realisation superior to the realisation of "Brahman" and "Paramatma". In such realisation only all arguments about the Supreme Truth stops and one begins to serve (Bhajati) Shri Krishna, knowing Him to be the Purushottam. Even those who are after 'Brahma' realisation or after 'Paramatma' realisation can worship Shri Krishna knowing Him to be "Purushottam" which term includes the other two features namely "Brahman" and Paramatma."

This conviction of Purushottam realisation is so transcendently valuable that simply by this conviction even by blind faith and without any knowledge evaluations, one can become vastly learned in the spiritual science. The reason is that Purushottam Godhead Shri Krishna is residing in the heart of every living being. And as soon as such living being turns his face towards Purushottam for His service, the devotee is instructed from within by this Supreme Vedantist in His Paramatma feature. When Paramatma becomes the instructor of a "Kshara Purusha" he is sure to be vastly learned in the transcendental science for who can become greater instructor than the Supreme Lord? The Supreme Lord Shri Krishna takes special care for His devotee otherwise He is always neutral to every living being. This is explicitly expressed in the Bhagwat Geeta. And to show special favour to one who is constantly engaged in His service the personality of Godhead Purushottam says like this:—

Suna, Aham, Sarba, Bhuteshu, Na, May, Deshya, Asti, Na, Priya.

Je. Bhajanti Tu, Mam, Bhaktiya, Mayee, Te, Teasu, cha, Api, Aham. (G. 9/29.)

Ja, Mam, Ajam, Anadim cha, Betti Loka, Moheswarani.

"Asammudha" Sa, Marishu, Sarba, Papsi, Pamuchyate, (G. 18/3)

Tesham, Satata, yuktanam, Bhajatan, Piti, Parbakam, Duddam, Buddhiyogam, Tam, Jena, Mam, Upayanti, Te.

(G. 10/10)

Tesham, Ebo, Anukampartham, Aham, Ajnam, Tamaah, Nashayami. Atmabhavastha,

Jnana, Dwipena, Vaswata.

(G. 10/11.)

One may argue as to how one can realise the Purushottam the highest principle of spiritual realisation without undergoing the process of culturing spiritual knowledge. To them the direct reply is that one who is constantly engaged in the transcendental loving service or devotional activities under the direction of a self realised spiritual master and in sincere mood—is awarded a special favour by the personality of Godhead. This special favour is not obtained by the other classes who are not within the range of devotional activities. One has simply to abide by the order of the Supreme Person and thus His favours will follow automatically. One has not got to ask from Him any special favour which the devotee deserves. The Personality of Godhead being full of knowledge, He perfectly knows the needs of His devotees and He takes charge for all of them.

The Jnana Dwipa or learning light supplied by the Supreme Lord is certainly transcendental and more powerful than the burning light manufactured by a scientist. No scientist can illuminate the whole world at night even by the most powerful searchlight ever discovered by him. But the light of the Supreme Lord supplied through His agent the Sun dissipates all the darkness of night even prior to his rising. And when the rising sun is on the zenith of the sky, there is no question of illumination even to the highest strength.

Similarly the Personal light of the Supreme Lord is so powerful that even by His glowing effulgence the whole material conception of existence becomes cleared off. This light of the Supreme Lord is compared with the twilight before the sun-rise. And when a man actually engages his energy in the service of the Lord, there is unlimited supply of spiritual light which one can not expect to receive even by the studies of all the Vedas.

The conclusion is therefore made by Sri Jiva Goswami the highest scholarly Acharya of the Shri Chaitanya Mahaprabhu sampradaya. He says "The personality of Godhead Purushottam is the Absolute truth on account of His becoming fully powerful with all potencies. In His impersonal feature the variegatedness of diverse potencies are conspicuous by their absence. It is for this reason the impersonal feature is known as 'Brahman' the unlimited. Impersonal Brahman is therefore partial manifestation of Purushottam. The word 'Bhagwan' is analysed in the following manner. *Bha* Means the protector and maintainer. *ga* means the leader the mover and the creator. *wa* indicates that all the living entities rest in the body of the Supreme Lord and the Supreme Lord as Paramatma resides in everyone's heart. The word 'Bhagwat' indicates fully equipped with unlimited knowledge energy, strength, opulence,

influence, and activity. And all these qualities are transcendental without any tinge of material modes. Protector means one who sustains and settles. Leader means master of the devotees and enjoyer of devotional service. He moves his devotees into His transcendental abode just to favour them with special mercy.

When we say creator we do not mean that he is creator of this material world. This material world is created by one of his numberless agencies and the Prakriti or material Nature is one of them. Personally He creates the transcendental qualities of His devotees. This is said in the Bhagwat Geeta as follows:—

Maya, Adhyakshena, Prakriti, Supate, Sacharachara, Hetumna, Ananya, Kourvteya, Jagat, Biparibortate.

"Under my direction only the Prakriti creates all the movable and non-movable objects within the material nature and for this reason only the movement of this progressive cosmos is going on".

So the creation of the material world with all paraphernalias are the result of his direction through His agent Prakriti.

But so far the transcendental qualities of His devotees are concerned He is personally interested to create the favourable circumstances for leading the devotee.

"Tesham, Eva, Anukampartham, Aham, Ajnam, Tamaah, Nashayami, Atmabhavastha, Jnana, Dwipena, Vaswata."

We have already explained this sloka previously in this. So far the material world is concerned he is in one way indifferent in it because He is always joyful by His internal potency. The material world is the product of this External potency and the living entities are His marginal potency.

But although He is personally indifferent like in the affairs of the material world, just to maintain the co-ordinated relation of Him with the material nature—He maintains the creation, sustenance and destruction of the same by expanding Himself in His plenary parts. Such plenary parts and parts of the plenary parts are known as Rama Narishinba, Baraha, Narayana, Brahma, Vishnu, Maheswara and many others also who are all to be understood as the personality of Godhead Himself. Because there is no difference in potency between Him and these plenary parts. The difference is in the matter of manifestation of the potencies.

The cause of all causes or the Primeval Lord Supreme Personality of Godhead Purushottam Shri Krishna, enlivens this material world by impregnating His potential parts, called the Jivas or living entities. These living entities, who wanted to enjoy this material world, are given all the facilities of enjoyment and its instrument namely the senses, body and mind. And the plenary

portion who controls the management of these material affairs is known as Paramatma. This is confirmed in Bhagwat Geeta as follows—(Geeta 10/40)

Athoba, Bahuna, Etena, Kim, Jnatena, Taba, Arjuna, Vistavya, Aham, Idam, Kritsnam, Eka Amsena, Sittha, Jagat

"This material world is maintained by one of my plenary portions and you need not know more than this." This *Eka Amsa* or one plenary portion is called Paramatma and we discussed this point on our last article, "Shrikrishna the Supreme Vedantist."

The ordinary living entities although part and parcels of the Supreme Lord Purushottam, they are known as *Amsa* or the individual spirit soul. But Paramatma is different from this *Amsa* because there are specific potentialities far superior than the potencies of the *Jivatma*. Paramatma is cooperater with the *Jivatma*.

We can understand this by the following example. Whenever there is a congregation of the mass of people for some religious fair or political conference like the annual session of all India Congress etc. in a particular locality or place, the Government deputed some officer like the magistrate or so, for arranging the necessary public works like sanitation law order, post office, Hospital, water supply etc. Now this deputed officer may be compared with Paramatma. The mass of people who congregate in that mela or conference are as much parts of the Government as the deputed magistrate. But the magistrate is fully equipped with all the potencies of the highest executive head while the mass of people have no such power. The magistrate is situated there to observe the activities of the people and give them necessary facilities for executing their will but the magistrate cannot be called an ordinary man as one of the conference or mela people.

So the Paramatma is situated at every one's heart as Co-operator of the individual soul but He is not equal with the living being. He is *Parama* or the Supreme.

And the truth which exists eternally either in phenomenon or noumenon or in other words either in manifestation or oblivion is called the impersonal 'Brahman'.

Sreemed Bhagwat concludes like this—(Bhagwat 1/2/11)

Vadanti Tatwavid, Tattwam, Jat, Jnanam, Adwayam, Brahman Iti, Paramatma, Iti, Bhagwan Iti, Sabdате.

The transcendentalists who are expert in spiritual science calls the Supreme Truth as absolute. That Absolute Truth is realised either as (1) impersonal Brahman or as (2) Paramatma or as (3) Bhagwan according to the realising capacity of the performer 'Bhagwan' or the Personality of Godhead in the last word in spiritual sense.

"Godhead is Light, Nescience is darkness. Where there is Godhead there is no Nescience."



(An instrument for training the mind.)

Edited and Founded

(It educates humanity of its Divine nature)

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PART XII

Definition of Vice & Its Scope

Our esteemed friend Sri Bishan Prasad Maheswari one of the learned advocates of the Supreme Court has requested us to write something on the principle of fruitive action with special reference to Vice and its potency. We can define Vice as a symptom of material disease as fever is a symptom of malaria or typhoid or any such bacterial affection. The relative term of Vice is virtue which is exhibited in various forms in the dealings of living being. Even in the animal kingdom each and every animal has his specific virtues while they are prominent in the life of a human being. For example faithfulness to the master is a virtue of the dog and if we analyse the characteristics of the animals and men we can find in them many parallel vices both in man and animal. So far vice is concerned it is a foreign acquisition to the living being when he is in contact with the three qualitative nature called by the names of goodness, passion and ignorance or Satwa, Rajas, and Tama qualities. Vice is therefore not an inborn quality of the living being but it is acquired in association with the qualities of matter.

The matter is called *Prakriti* or Nature while the living entity or the Spirit Soul is called *Purusha*. We have already discussed in our previous articles about *Purusha* both *Kshara* and *Akshara*. The *Purusha* who comes in contact with the material nature is the *Kshara Purusha* or the fallible living being. And Vice is a symptom of such fallen condition. The living being becomes completely free from all sorts of vices when he is reinstated in his original position transcendental to material existence.

In the Bhagwat Geeta, this contact of the originally pure soul or living entity is explained in the following manner.

Prakritim, Purusham, Cha, Biddhi, Avidi, Ubhos, Api, Vikaram, Cha, Gunam, Cha,

Eba. Biddhi, Prakriti Sambhavan. (G. 13/20)

The living being and the material nature both of them exist eternally i.e., before the time of cosmic creation. Cosmic creation is similar to the construction of a big building. We should not make a mistake that while the building is constructed the building materials and the residents of the building are also created. The residents of the building and the materials of the building were there in potential stage even prior to the construction of a building. Therefore in this sloka the word "*Anadi*" has been purposely used. "*Anadi*" means beginningless. Therefore the living entities and the material nature as potency of the Supreme Lord remained existent even before the birth of time and space measurement of cosmic manifestation. Past present and future all these were born along with the cosmos but the living entity *Purusha* and the material Nature *Prakriti* both are transcendental to this cosmic time and space. It is never to be understood that the living entity or the material nature are born within the limits of time and space. As the Supreme Lord is ever existent so also His different potencies. The material nature becomes manifested as the cosmic universe and the living entities are impregnated within the material nature by the supreme will of the Lord. The section of living entities as conditional soul who are impregnated within this material nature are so to say *disobedient sons* of the Lord who refused to obey the supremacy of the Lord and tried to make an overlordship over the material nature. This temperament of disobedience to the will of the Lord desire to lord it over the material Nature is the root of all Vices. Otherwise the living being in his natural state, is the purest of the pure as the Lord is the purest of pure. How this spirit of disobedience came into being in the pure nature of the soul—is an

inconceivable speculation in our present state. The only explanation can be offered in this connection is that even in our present state of life there are some men who are devoted to the Lord while there are others who do not even believe in the existence of the Lord. Some times we meet persons who frankly say that they have no belief in God and if we want to rectify such misconception about God even then they refuse to entertain discussion. Now who is right and who is wrong? The man who believes in God has many supporters in authentic literature all over the world. The Vedas, the Bible, the Koran and all such authentic literatures are tangible support to the man who believes in God but the unbelievers have practically no support save and except of some irrational argument of begging the question. Now how this happens. When the God believers were born or when the unbelievers were born nobody can say but still in fact we can experience that there is a class of believers and a class of unbelievers never mind how and when they came in existence. For the present we can simply accept that there are two classes of men or living entities. The unbelievers are called materialist and the believers are called spiritualists. The more a man becomes a spiritualist the more and more he becomes freed from the contamination of material qualities. The material qualities in their varied degree are all vices while the spiritual qualities are inborn qualities of the spirit soul which are exhibited as virtues in the material world in contact with the material vices. Otherwise all virtues are all spiritual and they are ever existent with the spirit soul. The vices are described as *Vikara* or derangement. When a man is overtaken by evil spirit and haunted by it the brain of the man becomes deranged and in the madness of deranged condition a man can perform many things unnatural to him in

his natural condition.

The principle of vices are, murdering, kidnapping setting fire at other house stealing, lying, cheating etc. And according to big psychiatrists these vices are committed in a state of insanity. The present aggression on Egypt is an act of setting fire on others home and we consider it an act of vice in a state of insanity. This state of insanity, on the part of the aggressors has also been accepted even by Lord Russell. This is called *Maya*. *Maya* means illusory energy and when a man is too much captivated by the illusory energy, he cannot but do commit only vices and vices.

How the illusory energy works is explained in the Bhagwat Geeta as follows:—

Karya, Karana, Karitritte, Hetu, Prakriti, Uchchayate Purusha, Sukha, Dukhanam, Bhakritite, Hetu, Uchchayate. (G. 13/21)

Karya or the finished body that a living entity gets as the covering of his pure self, is created by the laws of nature. *Karana* or the senses and the mind are also product of the material nature and therefore she is the cause of all these senses. *Karitritte* or the control of actions are also done by the *Prakriti*. The planetary actions as described in astronomy are some of the controls or *Karitritte* of the material Nature. In the revealed scriptures we find that there is control of different deities, whom we call by the name of *Devata's* God even on the movement of our eyelids. So this control is also created by *Prakriti* by her stringent laws. No living being can change such laws even by the highest perfection of scientific knowledge. The so-called scientific knowledge of the mundane scientist are different varieties of illusions only to bewilder from spiritual on the conditioned souls who have fallen from the pure state of existence and such illusory scientific knowledge help us only in increasing the duration of our material existence. The so-called scientific knowledge is prompted by a

desire to lord it over the material nature which is the root cause of all vices as described above. So Prakriti is the cause of all the above mentioned states namely the material body, the senses and the control.

And the Purusha is himself the cause for putting himself in the laws of Prakriti. Due to this cause the Purusha is subjected to three fold miseries of life on account of having the material body, mind and conditions of life. How the Purusha experiences pains and pleasures by such laws are explained in the following examples.

A state citizen is completely free to take advantage of all facilities of the state because the state is for his welfare only. But he is sometimes seen in the police lock up for some criminal offences committed by him. For this criminality of the citizen the state is not responsible. The state does not teach any body to act criminality nor does it invite any one to come and fill up the prison cells. On the contrary the state teaches the citizen to refrain from criminal activities, gives him full facilities for education, business, trade industry and other civic activities. The welfare state is never meant for the misery of the citizen but if the citizen suffers in the prison house or in the police lock up—it should never be misunderstood that the laws of the state is responsible for such anomalies. The state control is there and yet the citizen is free to act for his future pains or pleasure. Ignorance of law is no excuse and therefore if a man is placed under police lock up for his ignorance the state is never to be responsible for it but the man can rectify his own action by using his good sense.

Therefore it may be concluded that sufferings or pains of living entities are due to the different grades of vices and the vices are due to ignorance. The mode of ignorance is called by the name *Tamoguna* or darkness of life. The more a living being is put into such darkness of ignorance the more he is subjected to the conditions of material laws.

The other day we have been reading in the Soviet Land as follows:—

"Ever since the beginning of the universe, the Sun has been shedding huge amount of heat upon the surface of the Earth. If this heat is properly utilized it is capable of changing the very face of the earth. So far man's effort in this direction were not very successful. Nature has been slightly more successful. It congealed a part of this energy in the form of wood, coal oil etc. Another part was used by it for causing rain, for setting the wind adrift and for doing thousands other things. But the amount of heat thus utilized was only one percent of the total heat shed by the Sun. The rest, 99 per cent was simply wasted and did not fulfil any useful purpose.

"Ever since man appeared on the surface of this planet he has

been dreaming of utilizing this huge mass of heat. The primitive man used it to warm his body during the bitter colds of winter. When he took up agriculture he used it for drying corn and doing some other minor jobs. As man's knowledge of natural phenomena increased his desire to use the solar heat also increased. It is only now that man's age old dream is beginning to come true," etc.

As we discussed before the root cause of a living entity's vicious life of material existence is his forgetfulness of the relation of Godhead and a desire to lord it over the material nature. This fact is corroborated in the above writings of the Russian paper. We don't mean to stop any scientific research in the matter of utilizing the Sun rays but the fact that a conditioned living entity always dreams of utilizing the natural resources and thereby becomes captivated by the illusory energy of the material nature forgetting his real self as a pure spiritual identity. The dream of utilizing the material resources is the root cause of all vices. Because the material resources are sufficiently arranged to fulfil the necessities of life. In the ocean there is ample salt because salt is a necessary thing for our life. If we like we can produce more salt than what we require but that is an act of vice because the extra production of salt means diverting our energy for other purposes while the same was meant for realisation of the pure self. In the animal life, the senses being covered by major ignorance (the animals) cannot make any use of them for exploiting the material resources. In the human form of life the extra intelligence and energy of the human being is meant for self realisation and not for exploiting the natural resources more than what we require. Because we cannot take in more salt than what we need although there is a ocean of salty water. The more he forgets his spiritual identity, the more he becomes subjected to the stringent laws of Nature. This fact is explained in the following words by the Bhagwat Geeta (Geeta 7/13).

Trivi, Gusamayii, Bhabai, Eve, Sarbam, Idam, Jagat.
Mohitam, Na, Abhijanati, Mam-
evya, Param, Abyam.

Those who are captivated by the three qualitative beauty and resources of material Nature, can not transcend it and know Me, Who is the Supreme Lord the external fountain Head.

The conditioned soul dreams of utilizing or exploiting the natural resources for turning the face of the earth. That is an illusion. We know when India was more primitive (?) there were thousands of cows owned by the agriculturists and they used to enjoy life by the agricultural products and sufficient quantity of clarified butter, milk and curd. Even some hundreds of years before during the reign of Nawab Saewasta Khan, rice was

selling in India at the rate of nine mounds a rupee and today ever since the beginning of scientific knowledge in India, rice is selling now at the rate of nine chatak a rupee. In the former days, the Indian kings and richmen used to perform *yajnas* by burning tons and tons of pure clarified butter made out of cow's milk and at the present moment there is not a drop of pure clarified butter made out of cow's milk even for daily use. That is the law of material nature. Leaving aside the stories of Nawab Saewasta Khan's history we can say from our personal experience that my father say 40 years before at most used to stock at our house (in Calcutta) always a cart load of rice (15 mounds), ten seers of pure ghee, a bag of potato and a cart load of soft coke always ready for use. Our family was not a rich family and my father's income was within Rs. 250/- per month. And it was within his easy reach to stock house hold provisions in the above manner. But at the present moment at no house in the cities and towns generally, there is stock of more than 15 seers of rice. Formerly they used to enquire rates of commodities in the terms of mounds and now they ask for it in terms of seers or chatacks although we are able to keep more glittering cars than cows at the present moment.

People in general may know it from Bhagwat Geeta that this earth cannot be turned into the peaceful abode of happy life because even if we are able to do so by exhausting our valuable energy for that purpose—in due course of time, either the life itself will end or the happy home so much decorated will be set in fire and destroyed. That is the law of nature. Instead of wasting our energy for saving the wastage of heat shed by the sun, we may better use our perplexed energy in self realisation so that we may go Back to Godhead and back to home for eternal happiness. That is the highest perfection of life. The question of how to utilise the heat of the sun is not so much important in human life, as the question of solving the problem of miserable conditions within the laws of Nature. Ever since the beginning of man's increased scientific knowledge he has never tried to solve the big questions of birth, death, diseases and old age. From statistics, it is learnt that every minute there is an increase of birth rate in the proportion of one. And so far death is concerned, the recent report in India only is that every minute a man is dying untimely by T.B. and what to speak of other diseases and other countries. And the sufferings of diseases and oldage have no end besides the three-fold miseries of the modes of Nature. So these are the problems of life and no scientific knowledge of the materialistic Pandits can change the face of the earth by any amount of research work. That is the law of Nature.

So we wish to remind every

one again and again that sufferings of the living beings are due to vices of life and the vices of life are made possible due to ignorance of spiritual life. How the sufferings of the living being begins in contact with the material nature is explained in the Bhagwat Geeta as follows:—

Purusha, Prakritistha. Hi,
Bhugto, Prakritijan Gunan.

Karanam, Guna Sanga,
Ashya, Sad, Asad, Janma
Yoishu.

The *Kashya Prusha* or the fallible living being who is susceptible to the influence of *Prakriti* by his ignorance of spiritual life of association with Godhead from a time immemorial—is forced to make association with the material nature for dreaming continuously how to lord it over the resources of Nature. In that exploitative motive he is caught in the trap of *Prakriti* and thus instead of utilising the heat energy of the sun, he becomes subjected and utilised in the modes of material nature. And due to such association of material nature, the living entity is forced to take his birth in different species of life by the management of natural laws: one who associates with the quality of goodness is promoted to higher status of life or is given chance to take birth in the higher and better planets than the earth. Those who associate with the modes of passion, they are stayed in the middle class family within the limits of this earth or a little higher than this but those who associate with the quality of ignorance are sure to go down in the species of cats and dogs or that of the swines and goats leading an abyss miserable life.

Why does the human being dream of committing vices? Transgression of the laws of nature is to commit vice. The human life is meant only for realising one's spiritual identity and direct his actions in that way. This sort of living a human life may be directed in the process of *Karmayoga*, *Jnamayoga* or *Bhaktiyoga*. That is the teaching of Bhagwat Geeta. If you are strongly inclined to creative energy like dreaming the utilization of the heat of the Sun—do it; but do it for the service of the Lord and not for your sense-gratification. That is called *Karmayoga*. If you are too much philosophically disposed to the speculative process of knowing the Absolute Truth do it; but do it for knowing ultimately the Supreme Lord as He is. And if you are already inclined to love of Godhead please increase it by his transcendental loving services and enter into the Kingdom of Godhead just immediately after leaving this engagement of material body. In any case non-co-operate with the dictation of illusory energy which has encircled us by the coils of sense-gratification. Try to sacrifice the result of fruitive action for the service of the Lord and that will save you from the sinful reactions of vicious activities. If you are businessman, adminis-

trator, professional or labourer try to spend as much as possible for the service of the Lord but don't spend your earnings for sense gratification. Sense-gratification is the basis of all vices and service of the Lord is counteracting the reaction of fruitive work. Our speculative designations of good work has no value unless it is done for the service of the Lord. Don't be captivated by false sense of altruism and make a show of service to the "Dadri Narayan" (1) at the sacrifice of goat Narayan (2) or chicken Narayan (3). If you have really a conception of Narayan then you shall find all living entities as your brother equal in importance. That is the sign of a "Pandit" according to the teachings of Bhagwat Geeta. A Pandit in the real sense does not discriminate in the evaluation of living being. He sees equally on every one. He does not maintain a slaughter house for the goats and cows and makes a plan for the happiness of his fellow brother. That will lead one to the path of vices or to the path of ignorance.

If we therefore want to diminish the forces of vices such as murdering, pilfering, kidnapping, stealing, cheating, adulation and so many other minor things, then we must have to become a devotee of the Lord and thereby try to revive our divine forces dormant in every one of us for the purpose of going Back to Godhead. The Srimad Bhagwat therefore advises us like this:—

Jasya, Asti, Bhakti, Bhagwati
Akinchana
Sarboi, Gunai, Tatra, Samasate,
Sura,
Harou, Abhaktasya, Kuta Mahat,
Guna,
Mana, Rathena, Asath, Dhabato,
Baio.

"One, who has unflinching devotion in the service of Godhead, is certainly qualified with all the good qualities of God. But one who is faithless in that matter has no value of his mundane decorations—because that would not save him from the path of mental plane where all conditioned soul hover on vicious acts."

In the Bhagwat Geeta it is said also like

Api, Chet, Suderachana, Bhajate,
Mam, Ananyabiak
Sadhu, Eba, Sa, Mantbya,
Samyak, Vyabasita hi Sa.

Even if a man who is primarily a vicious man, but is a staunch devotee of Godhead constantly engaged in His service, he must be considered as Sadhu because he is well settled there."

A well settled devotee of Godhead cannot continue to be a vicious man because his cent per cent engagement in the service of the Lord will make him automatically a saintly person by the Grace of the Supreme. The Supreme Lord, who is living with every individual living being—will act as his *Chaitanya* or the Spiritual Master from within and give him (the

devotee) direction so that he may go Back to Godhead. There are thousands and thousands of instructive stories of the nature in the Ramayana, Mahabharata and Puranas which are all supplementary to the Vedas. To be centpercent engaged in the transcendental service of the Lord is the real process of sense-control. Vices are stated on the senses. The different senses of a man are different strategic positions of the enemy Vice which takes us to the miseries of life. The *Karmis* or the fruitive workers who have been described as the *Mudhas* or the foolish ignorant, is centpercent engaged in the matter of sense-gratification. Because the citadel of Vices, with its soldiers of the name desire, anger and avarice, is the sense-gratification means to follow the dictation of Mr. Vice. The *Jnanis* or the mental speculative philosophers are thousand times better than the *Karmis* because they can understand the real position of sense gratification and try to employ senses in a subtle form restraining the gross activities of the senses. By this action of Mr. Vice becomes surrounded and he is stopped for the time being. The *Yogins* want to control the senses or make direct attack on Mr. Vice and therefore the *Yogins* are thousand times better than the *Jnanis*; the *Muktas* or the liberated souls are still thousand times better than the *Jnanis* and *Yogins* for the *Muktas* are completely free from the attack of Mr. Vice. And above the *Muktas* are situated pure *Bhaktas* who not only drive away Mr. Vice from the citadels of senses but also engage the seat for occupation of the Supreme Lord. The king of the senses is the master Mind. Senses are like the horses while the mind is the coachman who directs the senses. The *Bhaktas* therefore first of all depose Mr. Vice the Coachman from the seat of *Mind* and place the lotus feet of Sri Krishna on that coach. When Sri Krishna becomes the coachman of the chariot of Arjuna, there is no more fear of the attack of Mr. Vice called by the name *Dhuryodhana*. The Bhagwatgeeta is therefore concluded like this:—

Jatra, Jogeswara, Krishna
Jatra, Partha, Dhanurdhara,
Tatra, Sree Vijaya, Bhuti,
Dhurban Niti, Mati, Mama.

Sree Sanjaya concluded relating Bhagwat Geeta in the above words. He said "where there is the master of all energies Sri Krishna and where there is a Master Devotee-like Partha (Sri Arjuna)—undoubtedly there are blessings, victories, influences and morality and that is my conclusion."

So in order to be victorious completely over the dictates of Mr. Vice and to save ourselves from the sufferings of miseries and ignorance, we have to place the lotus feet of Sri Krishna constantly upon our mind. And doing so we shall be able to speak and write always the transcendental news of the kingdom of God. And in that way we shall be able to engage our hands, legs, eyes, nose, tongue, head etc.

THE NEED OF THE TIME

The fortnightly periodical BACK TO GODHEAD is the need of the time as the panacea for all sorts of material diseases in their various forms. The Ahmedabad incidences and several other occurrences all over the world are creations of a Godless civilization and the need of the time is to counteract them for the tendency is so much harmful to the humanity at large. It is not the question of interest which one may or may not have in the subject matters dealt in the pages of Back to Godhead but yet they have to be swallowed up as doses of medicines for cure of a chronic disease.

Gentlemen, therefore, in responsible positions in the social orders, such as all administrators, all business men, all mill owners, all industrialists, all agriculturists, all educationists etc., are respectfully requested here with to give Back to Godhead a wide circulation throughout the world by one's energy, wealth, intelligence and worlds collectively or separately.

Legislative actions or similar pressure of the state cannot change the fallen heart of the misguided citizen unless he is awakened by his own divine nature. The dormant divine nature within a person must therefore be awakened otherwise all external qualifications will be decorations of the dead body.

The panacea is to learn how to love Godhead. To create a false god or to become a false god by insinuation is much an act of inferior quality than to love God and to become interested in God.

Pure love of Godhead automatically qualify a man with all the saintly qualities, whereas in the absence of such pure love of God, all mundane qualities will be compared with a jewel on the head of a serpent. Such qualifications are sure to become tools in the hands of the illusory nature technically called by the name Maya.

all centpercent engaged in the service of the Lord. When these places will be occupied by the Master, there will be no place vacant for accommodating Mr. Vice and that is the easiest process of conquering Vice and replace them with all blessings, victory, influence, and morality.

Vice is compared with Mist and the living entity is compared with the Sun. Mist is in fact a creation of the Sun and Sun itself can drive away the Mist. The Sun has to increase the temperature of its heat a little more in order to drive away the Mist and in the similar way the living entity has to increase its spiritual heat in order to drive away the mist of Vice.

When the mist is cleared off the Sun is seen in its full fledged flowing beams and in the same way when the Vices are removed the living being is seen in his full fledged purity.

Help reading Back to Godhead regularly

Opinion of Shri K. D. Bajpai
M. A. Archaeologist and Curator in Government Museum, Mathura, U.P.

"I have been reading the fortnightly periodical Back to Godhead with profit and interest. The editor of the paper Shri Abhay Charan Bhakti Vedanta is taking great pains to make it useful to scholars and laymen. The articles published in the back to Godhead are very instructive and open the way to to understand religion and philosophy in their true sense. I have no doubt that under the able editorship of Shri Bhaktivedanta Ji, who is a profound scholar, this paper will render great service to humanity. Such papers are greatly needed to guide the life and thought of the people at large."

Opinion of Professor B. Sinha
M.A., B.T., LL.B., Faculty of Arts Baroda College, and President, Theosophical Society, Baroda.

"It was pleasure and profit to discuss spiritual matters with Shri Goswami Abhay Charan Bhaktivedanta ji.

"I wholeheartedly support his efforts to try to spiritualise the conduct of human life to-day. The paper Back to Godhead contains valuable articles food for thought and inspirations to good living. I pray to God that his attempt may achieve the success they so richly deserve.

Opinion of Professor Hukumchand Chaturvedi M.A. etc.,
Lecturer in Economics, M. S. J. College Bharatpur.

"I went through some of the articles published in the first eight issues of Back to Godhead. We are passing through times which inspire of day to day nay minute to minute clamouring for the recognition of spiritual value and practising it in our social relations, we find them conspicuous by their more or less absence, in our dealings with each other.

"I firmly believe that Back to Godhead will give most of our thinking men not only food for reflection but also inspire them to change their very approach for solution of problems of life. What dry thinking may fail to achieve may be easily attained by pure love, love of God,—whose grace alone can sustain us in the path of right consciousness in the face of worldly troubles and difficulties.

Opinion from Shri S. N. Sinha
B. Sc., (Eng.) A. N. I. E. (Ind.)
etc. Resident Engineer of Mathura Electric Supply Co., Mathura.

"I am regular subscriber of the paper Back to Godhead edited by Shri Goswami Abhay Charan Bhaktivedanta. The paper teaches us the way to reach God in the approved scientific way chalked out by our liberated sages who flourished in the glorious days of India. We have deviated much

Anomalies of "Geeta Press" THE NEED OF PRAYERS

Gorakhpur

We have got a copy of "Srimad Bhagwat Geeta" published by the "Geeta Press" Gorakhpur. This copy is published with Hindi paraphrase meaning and its price is fixed up at Rs 1/4/- per copy. It is understood that more than 150,000 copies of this edition are already sold out and we don't know how many copies will be more sold in the future with so many anomalies in it.

There are many anomalies and inconsistencies in this edition and as such it appears that the translator was a hired "Pandit" and not one who had undergone the training in the spiritual parampara system.

Unless one has undergone the spiritual training in the disciple succession, it is not possible to comment on "Bhagwat Geeta" or any other revealed scripture. Simple academic knowledge is useless for this purpose.

The authors of these scriptures are not ordinary human being with four disqualifications of conditioned life. And as such there is no possibility on the part of such liberated authors to commit mistakes, inconsistencies, cheating the public or imperfection.

Bhagwat Geeta was spoken by the Supreme Lord Sri Krishna Himself and the same was recorded by Suras Vyasa Deva the spiritual master of all Sampradaya. Both these personalities are liberated souls and as such it is great folly to find inconsistency in them without measuring one's own strength. If any body finds inconsistency in such liberated personalities—it must be considered as sheer anomaly on the part of the editor.

We are pointing out some of the anomalies in the above edition of 'Bhagwat Geeta' published by the Geeta Press. They are as follows:—

On page 458 the 16th sloka of the 15th Chapter appears. In this sloka there is mention of two Purushas namely the *Kshara* and the *Akshara*. It is also said there that all living being in the material world *Sarvani Bhutani* are *Kshara Purushas*.

This *Bhutani* is explained as Body of the living being (!) Is it the proper meaning of the word? *Kshara* is a Purusha is already explained and how it can be then the body of the Purusha? In another place i.e. on page 413, the editor has clearly mentioned that Purusha means the living

from their path and therefore become conditioned by the stringent laws of nature.

"It is a noble attempt to bring back the people in general to divinity in the plane of spirit where we can enjoy peace and prosperity perfectly."

being So how the living being can be the material body? Is it not anomaly of hazy ideas? Is it not inconsistency that in one place the *Purusha* is explained as living being and in another place the same *Purusha* is explained as "Body"? We are very sorry for this inconsistent explanation of "Geeta Press" which stands to guide the spiritual upliftment of the people in general.

Then again a footnote is given on page 458 which suggests inconsistency on the part of the author of Bhagwat Geeta.

This is absolutely non-sense. This foot note definitely proves that the editor has no clear conception in himself and he has advanced a *petitio principii* logic to explain away his inability to understand 'Bhagwat Geeta'. We give him friendly advice that he may learn 'Bhagwat Geeta' from a realised soul and not to try putting inconsistency on the part of the Supreme Lord.

Kshara and *Akshara* are clearly stated as *Purusha*, *Para* and *Apara* have been designated to the *Prakriti*, *Prakriti* and *Purusha* have been clearly defined in the 13th chapter as two different identities and the editor himself has explained the meaning of both *Maya* and *Jivatma*. How then it is possible to explain *Kshara Purusha* (living being) as "Body"? And there are many such anomalies in the edition.

We are perturbed for this comment because the "Geeta Press" publications have very wide circulation. People have some respect for this Press and with the same sentiment we also purchased one copy of the edition under reference.

But if such anomalies are published by the authorities of Geeta Press, certainly it will be a great disservice by them as such anomalies will misguide the already misguided people.

We shall be very glad if we find that the anomalies mentioned above have duly been corrected in its next edition. If any help is needed, we are prepared to render such service in this noble cause.

Opinion of

R.S. Shri Gur Pershad Kapoor
Ex. Hony. Magistrate, Delhi.

"I have been a regular reader of the paper *Back to Godhead* since it has been introduced. During these days when the majority of the people of this country appear to have entirely forgotten God I understand that the publication of such a paper is badly needed in order to invoke the ideals of humanity and spiritualism for which India was respected throughout the world in old days. God loving public must appreciate the efforts made by the editor of the paper Shri Goswami Abhay Charan Bhaktivedanta in introducing such a useful organ. It would be better if the instructive papers published in Hindi also."

An interesting feeling for prayers to bring in a change in the world, is now experienced from different quarters. Moral Re-armament movement stands in the fore front in this regard. From this we can feel the pulse of leading men of the world as to which-way they are now thinking. The average citizen of the free nations can help to win the favour of the Supreme God and thus achieve just a lasting peace for all human kind.

Such an atmosphere of searching the favour of God has interested us, because there are already some hints of invoking God's mercy by way of prayer. Peace is possible only when we actually pray to God knowing our relation with Him. Everything that be is an emanation from the Supreme Lord is the version of the Vedas, the most authentic sources of transcendental knowledge. The relation of a man with another man or material object is but a perverted reflection of our pure relation with God which is now forgotten by the pressure of material hankering manifested by a strong desire to lord it over the physical nature. By such strong desire to lord it over the physical nature, world's spiritual resources have become snubbed down for want of a dynamic spiritual atmosphere.

Opinion of:

Dr. Ram Krishna Bharadwaj
Municipal Commissioner of Delhi:

"I am glad to have become subscriber and go through the contents of 'Back to Godhead'. This periodical is trying to solve the problems of practical life through spiritual realisation. I am of considered opinion that India can never prosper unless we raise our moral standard and adopt the teachings of Mahatma Gandhi. Spiritual realisation and moral standard are two identical things.

"The Ancient Indian culture on spiritual conception is the ideal civilization. The motto of simple living and high thinking is a by product of spiritual life. This straight way of spiritual understanding is being advocated by Shri Goswami Abhay Charan Bhaktivedanta the able and scholarly editor of 'Back to Godhead'. The mode of his scholarly but at the same time very simple presentation and the ways of his expression are excellent and they have impressed me the most. I wish that every cultured gentleman and specially those who are leading the public opinion must read this important paper. In my opinion every library and more particularly all school and college libraries must subscribe this important fact nightly paper.

I thank Shri Goswami Bhaktivedanta ji for his timely bringing out such important paper for a novel enlightenment of cultured life.

Man's religious fervour is displayed for achievement of material gain which attained one can satisfy his earthly desires. These earthly desires are different branches of sense gratifying processes fashionably called as Material advancement of human civilisation (!) A man when he is frustrated in his continuous endeavours for material gains, sometime he turns towards the Supreme Power, call Him by any name, unknown to him but yet he offers his prayers to Him for peace and prosperity. In the Bhagwat Geeta such a man who turns to prayer at times of frustration and helplessness for redemption of his material trouble, is said to be a fortunate man because by such prayers to God he is placed on first step of spiritual realisation, so essential in the human form of life.

It is learnt from a reliable source that President Eisenhower a very prominent figure in the political world said as follows:— "Peace cannot be left to diplomat and soldier. It desperately needs the transforming power that comes from men and women, the world over, responding to their highest allegiances and to their best motives. The cause of peace needs God."

"The West has erred, because it has chosen to fight—with materialistic weapons. As long as the battle is fought on these terms they (the enemy) will keep winning. Western democracy must base its appeal on more than freedom, more than prosperity: it must base its appeal on religion... The Grace of God might bring about this miracle."

We shall try to write separately on the subject of 'The cause of peace needs God' and we may say now that the Grace of God may bring in miracles is an established fact and it is stated in the Bhagwat Geeta as follows:—

"Daibi, Hi, Esha, Gunamoyee Mama, Maya, Duratyaya, Mam, Eba, Je, Prapadyate, Mayam, Eban, Taranti, Te."

We have repeatedly confirmed in the pages of Back to Godhead at different times that the ways of the laws of physical nature are not only grim and stringent but they are also insurmountable by the material resources of mankind. The physical nature is external energy of Godhead and He is competent to control such laws of physical nature. It is stated in the 'Brahma Samhita' that beginning from the insect of the name 'Indragopa' which has very little power to assert itself to lord it over the physical nature, up to the king of heaven Indra the sovereign amongst the denigods, who has the biggest delegated power to lord it over the laws of physical nature—every one is bound up by the law of karma to undergo the fruitive result of his own work.

The Prayer. (To be continued)

"Godhead is Light, Nescience is darkness. Where there is Godhead there is no Nescience."



(An instrument for glorifying the Absolute)

Edited and Founded

(It revives man's Divine nature)

Under direct order of His Divine Grace Sri Srimad Bhakti Siddhanta Saraswati Goswami Prabhupada

By Goswami Abhay Charan Bhaktivedanta.

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PART XIII

"PRAYERS" OF KING KULASHEKHARA

Wordings :

Shri vallava iti barada it daya-
para iti bhaktapriya iti bhava
lunthna kobidaiti natha iti
nagasayana iti jagannibasa
iti alaplina pratidinam kuru
mam Mukunda.

Translation :

Oh Mukunda my Lord!
please do it unto me so that I
can become a constant reciter
of addressing you thus :—Oh
very dear to Laxmi (goddess of
beauty and goodluck), endower
of benediction, causeless
merciful, very dear to devotees,
expert in plundering the status
quo of repeated birth and death,
the real lord who lies on the bed
of serpent and the resort of the
cosmos.

Explanation :

A devotee of Godhead is he
who glorifies the personality of
Godhead by transcendental
ecstasy. This ecstasy is a by-
product of profound love for the
Supreme Lord which is also
attained by the same process of
glorification. In this age of
quarrel and fight only such glori-
ficatory chanting process, as is
recommended here by the king
Kula Shekhara, is the proper way
of selfrealisation. Diseased per-
sons infected with material attach-
ment and thereby suffering from
the pangs of repeated birth and
death cannot realise the effect
of such spiritual realisation by
recitation of glories of the Lord,
as much as a patient suffering
from the disease of jaundice
cannot relish the taste of sugar
candy. Patient suffering from
jaundice tastes sugarcandy as
bitter as any thing although
sugar-candy by its very nature
is as sweet as anything. Simi-
larly the transcendental Name,
fame, Attributes, Pastimes, En-
tourage etc. of the Personality
of Godhead are sweet to those
only who are recovered from the
infection of material sufferings
in respect of the gross body and

subtle mind, in respect of deal-
ings with other living beings,
and in respect of our cosmic
relations. On the other hand
sugarcandy is the only medicine
for a jaundiced patient. By
regular doses of sugar-candy
treatment one can gradually get
relieved from the affliction of
jaundice and when he is perfectly
cured—the same sugar candy
becomes as sweet as it is natu-
rally. The whole world is now
suffering from the jaundice of
material diseases and they require
the sugarcandy treatment of
glorifying the Lord.

The mundane people in gen-
eral, the so-called philosophers
and religionists of different sects
are inspite of all good will
suffering from the threefold
miseries of material existence.
They are all after a peaceful
condition of the world and the
panch sheel propaganda is tar-
geted to this end only. The only
way of getting out of this entan-
gling environment is transcen-
dental chanting of glories
of the Supreme Lord. The
Supreme Lord is all spirit
Absolute Truth and therefore
His Name, fame etc. are non-
different from Him. All of them
are identical with one another
and it is a question of realisation
only. By chanting the holy
Name of the Lord which are
innumerable, one can actually
associate himself with the Lord
personally. And by such constant
personal touch with the Lord,
one can get himself spiritually
realised which means to become
qualified with all the good qual-
ities of Gods. Unless there is
individual awakening of the
Divine consciousness—there is
no use of crying for world peace.
Therefore the process of self-
realisation, in this fallen age, by
chanting the transcendental
glories of the Lord is the most
suitable procedure. This pro-
cess is the only process because
the people in general of this age

are short-lived, slow in under-
standing the importance of spiri-
tual value, unfortunate in material
prosperity and specially prone
to be misguided by false leaders.
And to crown all the above, they
are constantly disturbed in
mind by unfavourable situation
in life.

The king Kulashekhar, who
is an ideal pure devotee of the
Lord, shows us the way
of offering prayers to the Lord
by his own personal realisation.
As he is a 'Mahajan' or the man
in authority in the line of devo-
tional services, it is our prime
duty to follow his foot prints
in order to achieve to the highest
rank of devotional stage.

The first address of the Lord
is said that He is very dear to
the goddess of beauty and pros-
perity called by the name
"Shree" of whom the Lord is
"Vallava" endearment. There-
fore the goddess of beauty and
prosperity is the consort of the
Lord. The goddess is the same
as the Lord but she is only the
manifestation of his internal
potency. By expansion of his
internal potency, the Lord enjoys
his spiritual paraphernalia. He
is not an imperson or voidness
in the highest spiritual realisa-
tion—as it is conceived by
different empiric philosophers
with poor fund of knowledge.
The actual position is that He is
nothing of this material world
but yet in His spiritual identity
He is not merely a negation of
material variegatedness but also
He is spiritually the positive
enjoyer of everything of which
"Shree" or the internal potency
is the fountain head.

The Lord is then addressed
as "Baroda" because it is He
only who can deliver the sub-
stance. By detaching ourselves
from His association we are
always in the midst of perpetual
want and scarcity but as soon
as we get into touch with Him,
the gradual process of endow-

ment of bliss begins.

The first instalment of
such endowment is the
clearance of the layer of
dust accumulated in the heart
by material association of lacs
and crores of years. As soon as,
however the dust is brushed
aside the clear mirror of heart
reflects the presence of the Lord
and as soon as we can see Him
we are automatically freed from
the bondage of all sorts of as-
pirations frustrations the two
primary and principles of mate-
rials existence. We do aspire for
what we have not and we lament
for things in frustration. A
liberated soul has nothing to do
with such material aspiration or
frustration. He is concerned
with spiritual business. Follow-
ing this endowment of spiritual
bliss, full knowledge, full life
and full satisfaction come in
order covering the total existence
of perpetual want.

The Lord is then addressed
as Dayapara or the compassion-
ate. Actually there is nobody
else who can become so cause-
lessly merciful friend of us,
except the Lord. He is called
the friend of the needy. Un-
fortunately we seek our friend-
ship in the flesh and blood with-
out knowing a spiritual spark
of the Lord cannot be happy in
non-spiritual flesh and blood.
A needy man cannot help an-
other needy fellow. No mun-
dane man thinks himself complete
in every respect. Everybody is
a needy fellow. Even the great-
est of all rich men thinks himself
needy because he is perpetu-
ally in search after spiritual bliss
which is a missing clue. This
missing clue is found out in the
complete spiritual Whole the
Lord of one's heart. Everything
is evaluated as zero without the
Lord. The Lord is the positive
digit with which zero added the
number becomes multiplied by
ten. (To be Continued)

OBSTACLES IN THE DEVOTIONAL PATH

There are as many spiritual sparks or living beings as there are atoms in the matter. There is now great research work current in the atomic energy but when science will reach its ultimate Perfection it will have to deal with spiritual atomic sparks as to how they are working both in contact with matter and also without such contact. The spiritual sparks are estimated to be as small as one ten thousandth part of the uppermost point of a hair. These sparks are floating in the material world along with the material atoms and contacting material bodies beginning from the microscopic germs to the highest living being like the elephants and Gorillas in the land and Whale fishes in the sea or gigantic birds in the air. In the Vedic scriptures we have a description of another fish which is called "TIMINGAL." It can swallow up the biggest whale without any difficulty. And besides this planet there are other innumerable planets scattered all over the universe where there are many other living beings both animal and human being of which we have very little knowledge. On the whole there are eighty four lacs species of living beings and within all of them the same spiritual spark is the vital force, which moves all such different dimensional bodies in different planets.

These spiritual sparks are so many fragmental molecules of the supreme spirit whole and they are compared with the molecules of the sun rays. The sun may be compared with the whole spirit and the sun rays may be compared with the spiritual sparks. The sun rays are covering the whole planetary system and within the rays of the sun there are hundred and thousands of planets revolving in their fixed up orbits in outer space by the law of nature. Similarly within the spiritual rays of the supreme spiritual whole, there are innumerable spiritual planets also called by the name of Vaikunthas floating in the spiritual sky which is apart and different in constitution from this sky. That sky is known as the parabody and the material planets within the innumerable universes, are called different Lokas. Exactly like the material planets made of the material atoms, there are innumerable spiritual planets composed of the spiritual atoms. The spiritual sparks or atoms in combination with the material atoms have relative bodies but in the spiritual spheres the living entities are not in contact with the material atoms and as such there in the spiritual world everything is Absolute. There is no difference between the body and the soul as in the material world there is difference between the body and the soul.

The all spirit supreme Lord who has no difference in between the body, soul and mind i.e. Abso-

lute is the centre of all activities and who is the origin of every thing that exists, is compared with the fire. The fire is competent to expand its heat and disseminate its glare all round. And besides the above two energies of the fire there are the small fragments and sparks of the fire. Similarly the supreme Lord who is compared with the sun or the fire, is distributing His different energies like that of the heat of the fire or the light of the fire and in spite of eternally distributing such energy, the Supreme Lord is inexhaustible and eternally the same omnipotent. The living entities who are just like the sparks of the fire are also inexhaustible and endowed with eternal energy exactly like the original fire and therefore the living entities are qualitatively equal with the Lord but not in quantity. The living entities are wandering throughout the whole material and spiritual universes as above mentioned according to its free will which is also a part of his constitution but he is not happy so long as he is away from the Lord. The sparks of the fire can remain illuminated along with the fire only and not without it. As long as the sparks are away from the original fire, the illuminating quality of the spark becomes extinguished. As such there are some living beings who are away from the spiritual sky and are in now contact with the material sky and thus have obtained material bodies to enjoy matter in different varieties of material universes. They are after the eternal enjoyment which they have missed since their separation from the spiritual world. The spiritual sky is the impersonal Brahman which is the glowing effulgence of the Supreme Lord.

Out of many many such wondering living entities some one is favoured with the information of their real position. The living being forgetful of its spiritual identity wrongly considers himself as one of the Product of the material energy and thus he remains in darkness till he develops a spiritual enlightenment by some chance. This chance is created imperceptibly by the association of transcendental persons who are kind enough to travel all over the world for the benefit of the fallen living being who are hovering in the material plane without any information of the spiritual world.

A living being, who gets this ultimate information for solution of the problems of struggle for existence, is called a fortunate person. This fortune is gradually accumulated by the acts of sacrifice, charity and austerities. But in spite of all such endeavours if the energetic living being does not come in contact with some pure devotee of the Lord, he cannot get the seed of spiri-

tual activity. Good consciousness for making sacrifice, charity and austerity is generally there in every living being but for want of good association such spirit of sacrifice, charity and austerity is misused for the purposes which are detrimental to his spiritual interest. Some time great sacrifice is made in the name of nationalism, social work and altruistic work without knowing that none of them will help one in the matter of spiritual realisation which is absolutely required goal for a living being for his liberation from material bondage. To improve the material condition of living being for the time being, is no solution for the perpetual struggle for existence. The acts of sacrifice, charity and austerity are performed by different persons for different purposes by the living entities under the delusion of the material energy.

There is a class of materialists who think that the living entity is the last word in the spiritual world. They deny the existence of another Supreme personality of Godhead and identifies the infinitesimal living being with the Infinite Whole. This is due to imperfectness of knowledge. Empiric philosophers who realise spiritual consciousness are sometimes misled in this way from the devotional path. The Bhagwat Geeta therefore directs that such empiric philosophers can realise Vasudeva or the Supreme Personality of Godhead, who is omnipresent by His superior energy everywhere, after many many births.

Chaturvidha bhajante mum
sukritino'arjuna Arto jijnasura-
tharthi jnani cha bharashava
Tesham jnani nityayukta
ecabhaktirbhislyate Prihli
jnano'tyarthamaham sa cha

mama priya,
Udara sarba ebate jnanitmatmaiva
me matam, Asthita sahyuktatma
mamebanuttama gatim
Bahunam jannamante jnanban
mam prapadyate vasudeva
sarbamiti sa mahatma sudurlava.
(Geeta 7/16-19)

The living entities in their material conception of life are so many imitation lords who desire to lord it over the material nature. The Supreme Lord is different from the living beings with limited potency. Had they been the same supreme personalities they would not have been under the laws of material nature in the form of three fold miseries. Foolish living entities forget that they are under the stringent laws of material nature. The foolish persons of the lowest rank try to conquer over the material nature by material science in different ways and the same class of men only frustrated in their material endeavours, declared that material world is false and spirit is the reality. They desire to make spiritual suicide out of despair only as sometimes foolish person commit material suicide

by destroying the body. This theory of being one with the supreme is a product of poor fund of knowledge and such misleading persons may do well if they try to keep their original identity of being parts and parcel of the Supreme and thus engage them in the devotional service of the Lord as it is the duty of all parts and parcels.

As above mentioned the living entities who have been engaged in the material bodies are as numberless as the material atoms but the Supreme Lord is one without a second. God is one and the living entities are numberless that is the verdict of all revealed scriptures. By actual experience it is seen that all such living entities are subjected to the stringent laws of Nature. One should ponder over this as to how the Supreme one can become subjected to laws of nature. If the Supreme one becomes subjected to laws of Nature then the nature becomes Supreme because she can control even the supreme. But the supreme being becoming one without a second, either the nature must be supreme or the Lord. If the nature is supreme there is no meaning of endeavouring for liberation from the clutches of material nature because she cannot be overcome. The real fact is that the material nature by strength is superior to the living being so long the living being is in illusion and tries to exploit the resources of the material nature, he remains under the police action of the material nature and when he is frustrated in his attempt to enjoy material nature, the living being contemplates of becoming freed from the clutches of the very powerful material nature. The position is one of oscillation of the clock pendulum from one side to another without any rest. This oscillating position of the living being is due to his gross ignorance of knowledge in the matter of his constitutional stand.

One should know therefore definitely that the living entities are not one homogeneous or heterogeneous amalgamation of a spiritual lump as it is imagined by philosophers without sufficient fund of knowledge; but they (the living being) are, different individual beings each and every one being separate from another. They are at present in different species of life generally classified under the name of movable and immovables. Amongst movables some of them are moving on the land, others in the water and some of them on the sky. All of them are the same living entities engaged in different embodiment of the material nature according to each and every one's fruitive result of actions. Such living entities are called conditioned souls because they have been conditioned by the stringent laws of material nature or in other

(Contd. on page 3 column 1)

Obstacles in the devotional path (Contd. from page 2)

words they have been controlled by the police action of the External energy of the supreme Lord.

Out of these innumerable conditioned souls embodied in different types of material bodies in water, land and the sky, the human beings are very few. The human being is the developed consciousness of the living beings conditioned in the material bodies and therefore they are naturally expected to study the problems of living conditions popularly known as 'hard struggle for life.' This problem of life is possible to be solved by the scriptural knowledge of transcendence recorded in the Vedas or other similar literatures equally important like that of the Vedic literatures. Such Vedic literatures are made in record by self realised liberated souls and they are absolute. They are meant to revive spiritual consciousness of the conditioned souls entangled in the actions and reactions of the material world. But there are many so called human beings who are no better than the lower animals, because they have no interest in any other matter than the material necessities of life. Such materialistic men are differently classed in terms of developing the spiritual consciousness and the best class of men are those who have taken to the studies of the Vedic literatures containing transcendental knowledge. This stage of life is classified under different names of sectional religiousities, but most of them profess only under some particular section of religiosity but actually they are as good as the animals, because they have no other concern in life than to fulfill the desires of the senses to the best capacities. And out of the men who actually follow the instruction of the scriptures mostly they are attracted by the fruitful seemingly material good work which results in the fulfillment of sense gratification. Persons who profess a particular section of religion, without any deep adherence of faith, commit all sorts of mischievous acts which are forbidden in such transcendental literatures. These men are called impious men of the society and out of the pious men only the people are mostly attracted by fruitive action of good work recommended in the Vedas of different countries. These pious acts of the better class of men are also specified for better position of living condition which again is meant for better cultivation of spiritual knowledge. If a man is born in the family of materially well to do person, he should know that he has been offered a better chance of living conditions for developing his lost spiritual consciousness and not for increasing the paraphernalia of sense gratification. Unfortunately these well placed men, specially in these days of Kaliyuga, the age of quarrel and fight, practically all of them are mostly misguided

by circumstances and thus such men spoil the chance of better condition of life for another term of animal life. The class of men who knows these subtle laws of nature is called the learned philosophers. These learned philosophers do not indulge in the matter of self gratification like the animals but they try to elevate the spiritual position or self realisation making a restricted use of the senses necessary to live on under different methods, call it by any name. Such learned philosophers gradually, by dint of discussing the actual problems of life, become liberated persons for being situated in the mode of goodness of material nature. But even in this stage of philosophical conditions of the living being some of them are again attracted by the altruistic services and thus again fall down in the activities of material nature and only a few of them are able to come out successful as the liberated persons or persons who have no attraction for material enjoyment good or bad. These persons relieved from the clutches of material enjoyment but without any definite position of spiritual life, are called the liberated persons.

Out of these liberated persons only who have no attraction for anything material in the shape of gain, adoration and reputation etc., can become a devotee of the Lord. The liberated persons are also at times attracted by material gain, adoration and reputation etc. but a devotee is not only not attracted by all these material enjoyments but also they are not attracted even by the dream of liberation from material bereavement.

Thus the devotee of the Lord is the only person who has completely discarded all sorts of material desires. To get rid from all sorts of material desires does not mean to stop the function of desiring as it is conceived by the empiric philosophers, but to become a desireless person means not to desire any thing material but to desire for transcendental engagements only.

The living being is the eternal active force and it is not possible to make him non-active even in the liberated stage. The liberated stage means to become freed from the material diseases and to become freed from material diseases does not mean spiritual death. In the healthy stage of spiritual life the liberated person has no other desire than to serve the supreme Lord while in the conditioned life of material existence the non-liberated person desires for sense gratifications. The ordinary class of fruitive workers who want to accrue good results of all activities for sense enjoyment are called the gross enjoyers. Persons who are disgusted with material enjoyment by some way or other decry the material enjoyment out of frustrations and desires for liberation. And persons who are engaged in the search of mystic powers for mate-

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In the Srimad Bhagavatam description of the Supreme Truth is given as follows:—

Janmadysya yato'nvayaditara-
toshorthaswabhijnna swarat

Tene Brahmanridam ya Adikava-
yemuhantiyat Suraya.

Tejobarimridamjathavinimayam
Yatra Trisargamrisha.

Dhamna svena sada nirasta ku-
huka Paramsatyam Dheemahi.

(Bhag. 11/1)

This realisation of the Supreme Truth was achieved by Shri Vyasdeva by the initiation of Shri Narada, when Shri Vyasdeva was unable to achieve perfect satisfaction even after His compilation of many many scriptures like the Vedas, Puranas, Vedanta histories like the Mahabharata etc. When He was not so satisfied, Shri Narada, who was His spiritual master advised Him to narrate the transcendental Absolute Personality of Godhead, His Name, Fame, Qualities, and Pastimes, which are identical with the Absolute Truth.

As such Shri Vyasdeva then sat on His sanctified seat at Shamyapras near Vadrikashram on the Himalayas and saw in meditation by His spiritualised vision, the Supreme Lord and His illusory energy called by the name of Maya who keeps all conditioned living beings captivated by her three qualities. By such transcendental realisation only Vyasdeva complied 'Srimad Bhagavatam' and in the beginning of that transcendental narration, He offers His obeisances to the Supreme Truth Who is the Parama or the transcendence. The Supreme Lord is described as the Swarat or the complete in Himself. He is not like so many mundane lords who are all dependent on one another and are conditioned by the laws of Nature. He is realised by one

material enjoyment all of them are subtle enjoyers only and therefore they are not desireless. The devotee is the only person who can be called a desireless person because he has no attraction either for liberation or for perfection in the mysticism of subtle powers of the body and the mind.

The Srimad Bhagwat confirms this statement of fact in the 6th canto 14th chapter 4th sloka as follows:—

"Oh the great sage, it is very difficult to find out a really self satisfied devotee of Narayana the personality of Godhead, out of crores of liberated persons from material bondage and those who have achieved perfection in the mystic powers. If any one, therefore, desires liberation from the darkness of material atmosphere, he can have that by culture of metaphysical knowledge and if any one desires for material enjoyment he can have that by performances of sacrifices."

(To be continued)

who has achieved success in the Gayatri Mantra chanted by the intelligent class of men (the Brahmins). The word Dheemahi is particularly used here for this purpose.

The Supreme Truth is described here as sentient person. His cognition, emotions and volitions are pre-existent prior to the creation of cosmos because he initiated the primeval teacher 'Brahma' who was enlightened by Him only prior to the cosmic creation. The Supreme Lords knowledge is therefore different from that of the mundane scholars and the technical name of this transcendental knowledge is called Sambid, energy described in the Vishnu Puranam. Sambid, Sandhini and Ahladini are three different manifestation of the internal potency which is described in the Bhagwat Gesta as Atma Maya or the internal potency. This Atma Maya is different from the Gunamoyee Maya or the external potency of three modes. Atma Maya is also called the Para Prakriti which is distinct from the Apra Prakriti or the inert matter.

In the Atma Maya which is distinct from the material Nature, there is no scope for illusion. In the material nature there is illusion like the mirage in the desert. There is the illusion of accepting a rope for the snake or water as the glass and vice versa. The creation of the Atma Maya is the Absolute world where nothing is different from nothing or every thing is non different from every thing. In that region the rope and snake are the same thing and therefore there is no illusion at all.

The Absolute world is the source of the material world or the relative world and as such the relative world is a perverted reflection of the Absolute world. In the perverted reflection of the material world, everything is created, maintained and lastly destroyed in the long run but in the absolute world nothing is created or destroyed but everything is unborn, beginning less and eternally existent. The Supreme Truth has therefore three different energies primarily namely (1) the internal potency, (2) marginal potency and (3) the external Potency.

Where there is no illusion of the rope and the snake is the place of the internal potency. And where there is such illusion of that of the mirage of the desert is the creation of the external potency. And the living entities who are either controlled by the internal or the external potency of the Lord is called the marginal potency. All these potencies are different energies of the Supreme Lord as light and heat is to the fire. These potencies are therefore emanations from the Absolute Truth who is the person controller or

(Contd. on page 4 column 1)

UNIVERSAL CITIZENS FORUM

The *Hindustan Times* of India disclosed a news from London dt- 23-9-58 as follows:

London, Sept. 23.—The Commonwealth of World Citizens yesterday announced that "the first world-wide parliamentary general election in the history of mankind" will take place on Friday.

Voting for candidates will be by postal ballot among the some thing less than 1000 "world citizens" in 42 countries.

The Commonwealth of World Citizens, proclaimed in being at Cardiff in 1956, exists "to exhibit a demonstration of world unity," its founder, British author and historian Dr. Hugh Schonfield states.

Candidates include a former Italian Senator, Dr. Mary Tibaldi Chiesa, of Milan, and an advocate of the Supreme Court of India, Dr. Sanjib Chaudhuri, of Calcutta.

The elected deputies will hold their first session as a parliament in Vienna in May, 1959.

Candidates are forbidden to campaign for election, and voters choose from a list of names with qualifications.—Reuter.

In response to this we beg to suggest to the public an ideal of universal citizen's forum for consideration and reaction.

Edi.

1. One state. 2. One language
3. One Religion. 4. One Unit.
5. One goal. 6. One proprietor
7. One culture. 8. One philosophy
9. One standard 10. One economy

1. One state means that the whole world shall be controlled by one government. The experiment in India shall begin with unification of Indian states. Different provinces may exist as it is now but the government shall be one; there shall be no more existence of the state governments incurring unnecessary expenses for management.

2. One language for the world government shall be selected preferably English the most popular language of the world. In India the one language problem shall be solved by accepting Hindi in Sanskritised form and grammar gradually. It shall have nothing to do with the present Hindi grammar, which has no basic principle.

An authorised grammar on the basis of Sanskrit root shall be prepared and that shall be taught all over India. The spoken language may remain as it is current in the provinces but the written language shall be Sanskritised Hindi with Devanagiri script.

Sanskritised Hindi means to learn Sanskrit through a common popular language so much so that through the Sanskritised Hindi grammar, Sanskrit language will be the ultimate goal of linguistic problem. English

will continue to remain with the ideal of world state in future. So in India Sanskritised Hindi and English shall be compulsory subjects while original Sanskrit and the provincial language shall play the additional Part.

3. One religion means one God and one scripture namely the Bhagwat Geeta. One God means the All Attractive personality of God head Krishna in His Absolute form. The word Krishna is identical with the word God. Because 'Krishna' means that which attracts or that which negativises the three fold miseries of repetition of birth and death. Life is eternal and the aim of life therefore should be to make it free from all troubles of materially living conditions. The word Krishna aims this Perfection of life and the word God means the same thing because the idea of God worship means to attain a perfection of life.

Every religionist accepts the idea of God whether personal or impersonal. God is both at one and the same time. Krishna is in everywhere in His impersonal feature but in His personality He is present in his transcendental abode by His personal feature. That makes a complete God.

The Bhagwad Geeta claims every living being including the animals and other beings in all species of life—as the sons of Godhead. Therefore the idea of universal brotherhood is mentioned in the only scripture of the world—the Bhagwad Geeta. Thisbook of knowledge shall be the subject matter of propagation.

4. One unit means the diverse people of the states shall work only for the welfare of the state and not for individual benefit. There may be diversity of functions by different divisions of activities but aim of such activities shall be one means welfare of the state. As such there shall be four classes of men.

(A) The intelligent class of men with full knowledge of human necessities, as confirmed by previous sages.

(B) The statesmen class of men with full training of management about needs of all living being under the guidance of the intelligent class.

(C) The productive class of men namely, the agriculturists, the industrialists and the trading class of men—shall be controlled by the managing statesmen.

(D) The labouring class of men shall render services only to the above upper class of men.

All the above classes shall be qualified by personal abilities without any reference to the origin of birth.

All the different divisions of classes are equally important as much as any part of the whole body is equally important for different services. The head and the leg of the body are equally important in relation with bodily functions and yet head is the most important part of the body to guide the whole bodily actions. The whole idea is to accept the theory of unity in diverse actions.

5. One goal means the activities of the people should be guided with reference to their eternal life. They should be made happy not only in this life but also in the next. Foolish people donot know this continuity of life like the foolish children are careless about their future prospect. The parents guide the foolish children and similarly the state shall guide the foolish people who have no knowledge of future life. There are two goals of life namely (1) fulfilment of immediate needs and (2) fulfilment of prime needs. Immediate needs are aimed at satisfaction of the senses and mind but prime need is the upliftment the spirit soul.

People should be given all chances not only for fulfilling the present needs of the senses in a controlled manner but also to fulfil the needs of ultimate goal namely the spiritual upliftment.

6. One proprietor means that there shall be no individual proprietor of any property of the state. The state shall be the owner of all properties and citizens shall be the servitors only for the complete welfare. The idea is something like the joint family system in which no individual person is considered to be the proprietor and every one does his bit of work for the total welfare and equal share of the benefit. The symbolic representative of proprietorship shall be dedicated to the Personality of Godhead in all different units of the state and every living being including the animals etc., shall have the right to live and prosper individually according to the laws. Nobody shall be absolutely free and yet freedom of action will be given to every one. Everyone shall be the servant of the state and the state shall look after the citizens in complete harmony.

7. One culture means that the state shall encourage in every way to the development of spiritual culture. Every living being is a spiritual spark covered by the material body. So there is no difference between the learned and the fool, so far spiritual identity is concerned. The learned shall try to uplift the position of the fool by love and affection and shall not look down upon any living being. That shall be the cultural propaganda of the universal citizens forum.

(To be continued)

SCHOLARS DELUDED

(contd. from page 3)

master of all mystic powers displayed under different headings of energies. The personality of Godhead is therefore called as *Swarat* and *Parama* or the self-sufficient Supreme. When the supreme personality therefore descends by His *Atma Maya*. He does not become as one of the so many conditioned persons, neither he is different from His Personal Form as it is in the case with the living entities. It is wrong therefore to compare the Personality of Godhead with ordinary living beings or artificially elevate a living being to the level of the Supreme Person. The Supreme Person's being non affected by external potential different modes,—is described as follows :—(Bhag./xi/38).

Etad Ishanam Ishasyaprakritishthopi Tadguni
Na Yuyate Sadatmashair Yatha
Buddhitadashrya.

Specialty of the Personality of Godhead is that he is never under the condition of the material nature. And in the same way a living entity who is spiritually enlightened by the grace of the Lord, is also never attracted by the modes of nature although such living being is within the jurisdiction of the material energy.

But it happens so that a neophyte spiritually inclined person is sometimes deluded by the external energy and consider the personality of Godhead as one of the conditioned souls who are embodied by the conditions of the material nature.

One mendicant Shri Madan Mohan Brahmachary met Dr. S. Radhakrishnan the great Indian Philosopher and Vice President of India. He was very kind to make a presentation of his book 'The Bhagwat Gita' to the above Brahmachary. The Brahmachary read the above book but he was not satisfied by it because, although the book is very scholarly edited there are so many incongruencies for lack of transcendental realisation which definitely proves the statement of Srimad Bhagbatam as even the gods are bewildered in the Supreme Person. Gods like *Brahma*, *Shiva*, *Indra* etc. are also deluded sometimes by the Supreme Illusory Potency.

The Brahmachary, however, who met Dr. Radhakrishnan was sorry to find out such delusion of a scholar like Dr. Radhakrishnan, especially when he read on page 254 of the book (the Bhagwat Gita of Dr. Radhakrishnan) a deluded explanation of the sloka No. 34 Ch. ix B. G.

The exact words mentioned therein are as follows:—
"It is not the personal Krishna to whom we have to give ourselves up utterly but the unborn, beginningless, eternal who speaks through (Krishna)"

(To be continued)

"Godhead is Light, Nescience is darkness. Where there is Godhead there is no Nescience."



(An Instrument for glorifying the Absolute)

Edited and Founded

(It revives man's Divine nature)

Under direct order of His Divine Grace Sri Srimad Bhakti Siddhanta Saraswati Goswami Prabhupada

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TRUTH AND BEAUTY

Under caption of LITERARY LAPSES in the editorial column of the *Times of India*, Bombay dated 12/10/58 it was argued whether truth and beauty are compatible terms with one another. The editorial said, while criticising Professor Humayun Kabir's speeches in Calcutta on literary lapses, that one would agree willingly, if it came to that, to express the truth, but since truth is not always beautiful—indeed it is frequently rather startling and unpleasant—how is one to express truth and beauty at the same time?

In reply to this we may inform all concerned that Truth and Beauty are compatible terms. It is rather emphatically asserted that truth which is Absolute is always beautiful. The Truth is so beautiful that it attracts every one including the Truth itself. Truth is so beautiful that many sages, saints and devotees have left everything for the sake of Truth. Mahatma Gandhi, the idol of the modern world, dedicated his life for experimenting with Truth and all his activities were targeted towards Truth only.

Why Mahatma Gandhi—every one of us is searching after an urge of Truth only because it is not only beautiful but also all powerful, all resourceful, all famous, all renouncing and all knowledge.

Unfortunately people have no information of the actual Truth and 99.9 per cent men in all ranks of life are following the footprints of Untruth only in the name of Truth and its searching after. We are actually attracted with the beauty of Truth but we are habituated to love untruth from time immemorial in the name of Truth. And therefore to the mundane Truth and Beauty are incompatible terms. The mundane Truth and beauty is explained as follows:

A person fell in love with a beautiful girl (1). The man was very powerful and strongly built but his character was very doubtful. The girl was not only beautiful in appearance but also saintly in character. As such the beautiful girl did not like the proposal of the powerful man. The powerful man however insisted upon his lustful desires and the beautiful girl requested the man to wait for seven days only and after that she fixed up a time when the man could meet her.

The strongman agreed and with high expectations began to count and wait for the zero hour when he was fixed up to meet the girl.

The saintly girl however in order to manifest the real beauty of relative Truth adopted a means which is very instructive. She took up a very strong dose of purgative medicine and for seven days continually she passed only loose stool and also vomited all that she ate. And all the loose stool and the vomits were stored up in suitable reservoirs. As a result of this laxative medicine the so-called beautiful girl became lean, thin like a skeleton and turned blackish in complexion and the beautiful eye balls were pushed into the sockets of the skull. And at the appointed hour she was waiting anxiously to receive the man in love.

The man appeared on the scene well dressed and well behaved and asked the waiting girl, who was depressed in appearance, about the beautiful girl who called him there. The man could not recognise the waiting girl, as the same beautiful girl whom he was asking for. The same girl however was in a pitiable condition and the foolish man in spite of repeated assertion could not recognise her. It was all due to the action of the medicine only.

At last the girl told the powerful man all the story of her beauty and told him that she had separated the ingredients of beauty and stored them up in the reservoirs. She also told him that he could enjoy the juices of beauty stored up in the reservoirs. The mundane poetic or the lunatic man agreed to see the juices of beauty and thus he was directed to the store of loose stool and liquid vomit which were emanating unbearable bad smell and thus the whole story of beauty liquid was disclosed to him. The characterless man by the grace of the saintly girl was able to distinguish between the shadow and the substance and thus he came to his senses.

That is the real position of every one of us who are attracted with the false material beauty. The girl as above mentioned developed a beautiful material body as she desired in her mind but in fact she was apart from such temporary material body and mind. She is in fact a spiritual spark and so also the man in love who was attracted by the false skin of the girl.

Both professor Humayun Kabir and the editor of the *Times of India* are however deluded by the outward beauty and attraction of the relative truth and are unaware of the spiritual spark which is both Truth and Beauty at one and the same time. The spiritual spark is so beautiful that on its leaving the so-called beautiful body full of stools and vomit—no body would like to touch it even though the same is decorated with costly costume.

And because we are all after a false relative truth therefore the same is incompatible with real beauty. The truth is so permanently beautiful that it maintains the same standard of beauty as it is for ages and eons of years. Besides that such spiritual spark is indestructible. The beauty of

the outer skin can be destroyed in a few hours time only by one dose of strong purgative pill but the beauty of Truth is always the same and indestructible as it is always. Unfortunately mundane editors and professors are ignorant of this beautiful sparks of spirit as well as the whole fiery resources of these spiritual sparks and their interrelations of transcendental pastimes. When the same is displayed here by the Grace of the Almighty the foolish persons who cannot see beyond the senses take that pastime of Truth and Beauty in the light of the above store of loose stools and liquid vomit and thus become despaired and declare how Truth and beauty can be accommodated at one and the same time.

The mundaners do not know that the Whole spiritual Entity is the beautiful Person attracting everything as the Prime Substance and the Prime source and Fountain Head of everything that be. And the infinitesimal spiritual sparks as parts and parcels of the Whole spirit are qualitatively the same beautiful and eternal entities. The difference is that the Whole is eternally the Whole and the parts are eternally the parts. Both of them are the Ultimate Truth, ultimate beauty, ultimate knowledge, ultimate energy, ultimate renunciation and ultimate opulence.

So far literary lapses are concerned any literature which does not describe such Ultimate Truth and Beauty is a store of loose stools and liquid vomit of the relative truth may it be described by any mundane poet or thinker of any country. Real literature is that which describes about these ultimate Truth and beauty. Poet Kalidas is as much a mundane literateur as professor Humayun Kabir or the editor of the *Times of India*. Such a mundane literateur like poet Kalidas went to see a learned queen of his time and sent his card. (To be Continued)

STANDARD

Morality is the standard of activity by which the Supreme Authority is satisfied. So long as we are concerned with the relative world, we must have to deal with relativities of actions and reactions accrued up by our routine work and to regulate such and such actions of daily affairs, we have to follow the standard codes so that our actions may be considered as moral.

Development of human consciousness by a gradual process to the highest codes of actions is another name of morality. In such developing stages of morality the principle of one man's food is another man's poison is also applicable because the moral codes of the lowest grade is different from the moral codes of the highest.

The moral codes of the market place is therefore different from the moral codes of a householder's life which is different from the moral codes of the politicians. The politicians may take up some actions which are against the principles of house holders standard of morality and the standard of morality in the house-hold affairs may be completely different from the moral codes of the market place. In that way we cannot find out the standard of moral codes unless and until we find out the standard of morality in all perfectness.

To take up a very common cause we may cite the following examples of morality. In the moral codes of the revealed scripture it is instructed that one should avoid the following immoral activities of life, if any one wants at all to make any progress of life. Such prohibitory injunctions are as follows :

- (1) One should not make any unholy connection with woman.
- (2) One should not indulge in the matter of unnecessary animal slaughter.
- (3) One should not be addicted to the debased habit of intoxication.
- (4) One should not be addicted to the debased habit of gambling enterprise.

These moral principles are to be observed especially by the public leader, a learned Brahmin, a religionist and by the head of executive department of the state. Unless such persons are strictly moral by the above codes we cannot expect any citizen of the state to follow the moral principle. The public leader cannot be a successful leader if he is not serious about the above moral principles.

Mahatma Gandhi became a successful public leader because he observed the above moral principles in life. Although he was a married man during his leadership of the country he completely abstained himself from all sorts of bodily relation with his married wife even and what to speak of making unholy connection with other codes of life. The first principle is this that one should be completely aloof

from all womanly connection save and except his own married wife. In that sense child marriage is most convenient form of morality and there are many examples in the noble life. Mahatma Gandhi was married at the age of sixteen or so and it is said that his wife was elder than him by one year. But see the life of Mahatma Gandhi. Apart from economic considerations, the system of child marriage prevents both the man and the woman falling into immoral connection with the opposite sex. Psychologically both a boy or a girl develops the sex-consciousness at the age of thirteen to eighteen years of age according to different climatic conditions. In such stage especially after the attainment of puberty a woman wants a male and if she is not married within that time and allowed to mix up with boys who have developed the sex consciousness, it is quite natural that there is every chance of fall down either by the boy or by the girl. With the change of social conditions, the standard of conjugal life is also changing but the code of avoiding unholy connection with woman is always there. You cannot indulge in unholy connection with the opposite sex because the social conditions have changed. Because unholy connection with woman is the beginning of all immorality. There are thousands and one examples in the history of mankind as to how a great man fell down simply by illegitimate connection with woman.

The highest principle of moral code begins therefore with the codes of avoiding illicit connection with woman.

In the moral codes of ordinary dealing the standard of judging a person about his becoming a learned man is defined like this.

The testing criterions are as follows :

- (1) That a learned man is he who is able to look upon all women, except his own married wife, as his mother—is certainly a passed moralist.
- (2) That a learned man is he who treats others' property as much untouchable as are the household refuse thrown away in the dust bin of the street.
- (3) That a learned man is he who behaves with all other living beings as he wants to be behaved by others.

Nobody wants to be killed by any other living being. As such we should not indulge in unnecessary killing of the animals to satisfy the taste of the tongue.

Therefore the next stage of morality begins with non-violence not in theory but in practice. You cannot look upon the poor animals as objects of killing by man and become moral at the same time. You cannot live at the expense of others and become moral at the same time. The whole world or the universe is conducted by a super natural power of God. This external energy of the Supreme Lord is

called by the name 'Avidya Karminsanga Shakti' or the material energy. Every one has to work for his livelihood. The services are of different grades. The service of the learned scholar is superior than that of the expert statesman. The expert and sincere service of the statesman is superior than that of the industrialist and the business man. And the service of the industrialist or business man is better than the common and uncommon artisan or the expert and inexperienced labourers. The labourer class of men can render service to the upper class men as above mentioned.

The affairs of the human society is being managed under the above arrangement and every where the division of the above four classes of men can be found under different names only. Such classification of men is made according to the standard of qualification and occupation and not by any birthright claim. The idea of the caste system is based on the above principle and it has nothing to do with any birth right claim. When such birth right claim is made the whole thing becomes vitiated and the order of the society becomes degraded for want of real moral strength.

The learned scholar who devotes himself to studies only must follow the previous learned Acharyas or men in authority and must not deviate from the standard of the great Acharyas. In the Bhagwat Geeta worship of the bonafide Acharyas is recommended for the learned persons who actually want to do something good to the society. Such learned scholars may undertake all kinds of research work to suit the current social and political circumstances and may make some external alternation in the procedure of the work but if they deviate from the ideals of the original authorities, they must be called immoral men. One should always follow the foot prints of the standard Mahajan or the Acharyas recognised by all concerned. The research work taken up by such scholars must have an aim for the well being of the society and not otherwise. Happiness for all the members of the society including the animal members is the ideal standard of morality.

Nationalism does not mean for the human being only but nationalism based on moral standard must include the animals and all other living beings in the state. The statesmen make laws specially for the protection of the minority but they have no law for the protection of the majority of living being other than the human being. The state protects human being by all means but they send the poor animals to the slaughter house. This is against the prin-

ciple of morality.

In India there are certain terminologies in respect of the learned scholars, devotees of the Supreme Lord and the Lord also. The learned scholar is called the Brahmin, the Pure devotee is called the Harijans and the Lord is called Narayana. Unfortunately a certain section of men claim to become a Brahmin simply by birth right without having the necessary qualification and the term Harijan which is specially meant for the pure devotees of the Lord is now applied to the lower class of men without any proper rectification. Any man even from the lowest status of society can become a Harijan or Brahmin and there is no restriction for them but such Harijan or Brahmin must possess the necessary qualification. That is the standard of morality. Immoral persons only claim something which they do not deserve. Immoral persons without being qualified want to capture power of the great man against the principle of standard morality. Similarly the Lord is brought to the standard of wretched men under the name of Daridra Narayana without knowing the real morality. The word Narayan is so exalted that it cannot be compared with the names of Brahma the creator of the universe or Shiva the annihilator of the universe. And if such Narayana is compared with the wretched persons it is an act of immorality as it is said in the standard scriptures. So far birth right is concerned even a man born by a great father cannot claim to be equal to his father without being duly qualified. The son of a big High Court Judge cannot claim to become the High court judge without the necessary qualifications.

In the Bhagwat Geeta the Personality of Godhead claims all sorts of living entities as His own sons. As such all living entities including the hogs and dogs naturally become His sons but as they have degraded themselves in the species of lower animals by the result of their own activities, they are never equal to the qualifications of the associates of God. Although a dog is also a son of God, he is a dog at the same time. It is the qualification only therefore that counts in all spheres of life and not simply by claiming the sons of the Supreme Lord. The moral codes of such qualifications are mentioned in the revealed scripture and morality means to qualify oneself to the satisfaction of the Supreme authority.

The Supreme authority is Vishnu or the Lord who is above all other living beings. In the Vedas, Vasudeva or Vishnu is described to be the original Person. He is above all. No body is equal to Him or greater than Him. He is there-

MORALITY

fore the Lord of every one big and small. It is said that the Surayas or the Aryas do always look upon the Supreme Lord Vishnu whereas others who do not do so or one who has no respect for the Supreme Lord call Him by any name, must be an immoral man and therefore such person is counted amongst Asuryas or the demons. The moral codes of the Asuryas are different from that of the Surayas. The moral codes of the Surayas is to satisfy the wishes of the Supreme Lord whereas the moral codes of the Asuryas are to satisfy their own senses. The senses of the Asuryas being impure in the matter of sense satisfaction, their moral codes cannot be accepted as standard and we see therefore clashes amongst the asuryas in the name of moral standard. Sense gratification cannot be taken as moral at any stage. In any home, society or state no body can be a moral man who satisfies his own senses without satisfying the higher authorities. No body can be happy therefore in any status of the society or state if he is unable to abide by the moral codes of that particular institution in which he is attached.

An Englishman or an American or a German or an Indian or any one else are all free members of a free state respectively. But that freedom is not absolute. Every individual member of the state must abide by the laws of the state otherwise such law breakers shall be subjected to the police action of the state. This idea of the small state and that of the individual person can equally be applied to the larger state of Vishnu or the Supreme Lord of the universal state.

The conception of the caste system is made by the order of the Lord and the Vishnupurāṇam verifies the order in the following words.

**Varnashramacharavata
Purushena Para Puman
Vishnurādhyte Pumsam
Nanyattatoshā Karanam.**

Any person who abides by the principle of four division of the social order as well as one who is able to follow the four stages of spiritual realisation can only satisfy the Supreme Lord and there is no other alternative to satisfy Him. And that is the beginning of Morality.

And what is this Varnashram system? The four varnas are respectively the intelligent class of men, the statesmen, the commercial community and the labourer class known as the Brahmins, the Kshatriyas, the Vaishyas and the Sudras technically. And what are the Ashramas? They are different stages of development.

The whole system is schemed for fulfilling the mission of human life by suitable division of departmental activities. The aim is

one namely to satisfy the Supreme Lord. And as the Lord and the living entities are both living forces, the spiritual enjoyment between them by reciprocal exchange of dealings are not without variegatedness. The Lord is the chief amongst all kinds of living beings. Both the Lord and the living beings are one in quality and therefore both of them want enjoyment by reciprocal give and take policy and the Lord being the chief personality all activities of the living entities can be moral only when they fulfil the standard of satisfying the Lord. It is a scheme of co-operation for every one's benefit. The intelligent class of men or the Brahmins are said to be the head of the whole body, the statesmen or the Kshatriyas are the arms, the commercial community or the Vaishyas are the thighs and the labourer class of men are the legs of the whole body. So neither the head nor the legs are less important for the service of the body which compared with the all pervading personality of Godhead. But without any service for the satisfaction of the Lord the scheme is a show only as much as the blind eye or false eye is only a show to cheat innocent public without any value of the eye. There is no quarrel between the capitalists and labourer or the industrialists and the labourers in healthy or moral condition of the society as there is no quarrel between any different parts of the body in healthy condition. Combined activities for the one supreme goal of life i.e. satisfaction of the ultimate person is the sum and substance of moral standard.

Anything which is not aimed at the abovementioned goal of life is called atheism or non-moral standard of life. Spiritual realisation and moral life are both identical things. Spiritual life without morality has no meaning and in the same way morality without the knowledge of the supreme authority is only a show. Any person who is engaged in the transcendental service of the Lord in terms of the above scheme, must have all the moral qualities which are visible in the character of the gods whereas person who has no relation with the personality of the Lord evidently cannot have any moral quality and that is the verdict of the history of human society. Therefore moral life is not a life of sense gratification but it is a life for the satisfaction of the higher authority.

The animal life is conducted only for sense gratification. An animal is pardoned for its entering a householder's premises and eating up all the foodstuff stocked there, but if a man does so he is put into criminal trespass and so many other charges. The difference is that the animal does not know anything but sense gratifi-

cation whereas the man is understood to have the sense of morality by obeying the laws of the state or society and therefore a man's action of trespassing a householder's premises is taken more seriously than that of the animal. That is the difference of a man and the animal. The human life is a benediction to understand this moral codes of the lord and if he behaves like the animal life even in the human form, certainly he is again sent back to animal species of life for leading a life of the 'Naradhama'. Nara means a man and adhama means the most degraded. So naradhama means that a man who does not develop the moral standard of life is again degraded into the animal kingdom with full facility for sense enjoyment like the dogs and hogs without any sense of morality.

As we have already stated that moral quality has no value if it is devoid of the relation of the Lord. A dog is sometimes called moral animal because it is very faithful to its master. But that sort of faithfulness has no moral standard because it has forgotten its relation with God. The dog may be very faithful to its master but it is not faithful to other dogs who are more akin to its features. A dog at once begins howling as soon as it sees another dog in the precincts of its jurisdiction and similarly we can see that a man is very good man in relation to his own atmosphere but when the question of self interest, community interest, society interest or national interest is there he becomes the most ferocious man exactly like the dog. These things happen only when there is not spiritual realisation of the human being and they think only in terms of self interest community interest, social interest or national interest without any interest for the Lord. Real morality is there when everything is acted in the interest of the Lord which includes all other minor interest.

Without such spiritual realisation in view no amount of one-sided dogmatic service of faithfulness will bring in any moral standard of life. If it was possible at all then all the leaders of different nations would not have quarreled between themselves for some temporary things which they have wrongly accepted as permanent. For want of real moral life there is continuous rupture of national interest and all schemes of peace and harmony being continuously frustrated without any solution. The dogs cannot make any solution of continuous quarrel because they are unable to revive their consciousness of relation with God. But the man if he likes he can do so easily because he has the capacity of discharging this important duty.

The standard of civilization on the basis of unlimited sense satisfaction has to be changed into regulated life for spiritual realisation and that will lead to the actual moral standard of life. In the diseased condition

of life no body can be happy increasing the standard of sense gratification. If he wants to get rid of the diseased condition he has to consult the experienced physician for guidance of diet and medicine. And to relieve the diseased condition of the present set up of Godless civilisation the leaders have to consult the liberated physicians who have already prescribed the right medicine and right diet. The right medicine is very simple. They must attend to hear the transcendental messages from the Lord and the diet is prescribed in the matter of partaking the remnant foodstuff or Prasadam or the food stuff which is first offered to the Lord. There is no fear of the foodstuff being taken up by the Lord if it is offered to Him but by doing so the food stuff is purified by spiritual process which helps the eater in reviving his consciousness of relation with God. When one revives his Godly consciousness by hearing in submissiveness the message of the Lord and make practice for eating the Prasadam under prescribed rules, he is sure to revive his lost consciousness and thus make progress in becoming a moral man proportionately with the revival of god consciousness. Every disease takes some time for its being completely cured but the treatment must begin without delay. We shall request all leaders of the society in all countries to accept this process of treatment which is neither expensive nor difficult. The whole thing is possible to be adjusted in terms of the special circumstances and we shall advise every one to adopt this method for a general relief in the epidemic of moral degradation.

Advancement of modern education has no value because it is devoid of moral standard. Advanced students in the university of modern education have to be guarded by regular Police force for the matter of observing the moral codes of the university. And the highest officer in the state service has to be brought into justice by the supreme court of law for his conduct of misappropriation of public money. Such is the condition of moral life at present.

Therefore an educated man does not necessarily mean a man or morality while an illiterate man with full consciousness of the Lord's presence everywhere makes him the most moral and faithful man in the world. Therefore it is not the so called education but it is god consciousness of the man that will bring in the required moral standard. Godless civilisation full with vulgar literatures of sex indulgence or instruction by advanced science in the matter of sense gratification of the uncontrolled senses, makes the whole scientific brain immorally compact. Invention of the atomic bomb is the result of the highest grade of scientific brain. But the whole world is disturbed now for its fear may be real or unreal and it is the sign of pure sense gratification under the influence of power intoxication. (To be Continued)

SCHOLARS DELUDED

(A critical review of Dr. Radhakrishnan's edition of the Bhagwat Gita)
(Contd. from previous issue)

We had no intention to enter into arguments with Dr. Radhakrishnan but the Brahmachary repeatedly requested to review the Bhagwat Gita of Dr. Radhakrishnan as there are so many self contradictory statements committed by the great scholar. We have all respects for Dr. Radhakrishnan because he is not only the second citizen of India, the great world renowned philosopher and a scholar in the Hindu philosophy but also he is truthful Brahmin with considerable knowledge in the Impersonal Brahman. There is a popular saying that there is no harm in creating some antagonism with a great scholar but there is harm even by creating a friendly relation with a fool. An antagonistic scholar will never deal in revenge but an ignorant fool may commit many blunders even in the friendly dealings. So we are not afraid of Dr. Radhakrishnan when we put forward the critical review of his great scholarly exposition of the Bhagwat Gita.

There is a popular story in Bengal that a man who was a great scholar in the Ramayana of seven cantos, asked somebody as to, whose father was Sita (?). In the above explanation of Dr. Radhakrishnan as quoted above that it is not the personal Krishna to whom we have to give ourselves up but to the unborn etc. Dr. Radhakrishnan means that Krishna is born, has beginning and is transient (?).

In such misunderstanding about Krishna by Dr. Radhakrishnan, we find a similarity between him and the Ramayana scholar who enquired about the fatherhood of Sita (?). The whole theme of the Bhagwat Geeta is culminated in the following words which Sri Krishna said to Arjuna (B. G. Ch. XVIII)

Sarban Dharman Paritajya
Mamekam Saranam Braja
Aham Tva Sarva Papebhya
Mokshishyami Ma Shuchha

The Personality of Godhead said to Arjuna that he should give up all desires and take His *saranam* or take shelter unto Him. He was assured not to become hesitating in doing so, because in that way he would be saved from all the reactions of sins.

His *saranam* means *Saranagati* and Dr. Radhakrishnan has explained this *Sadabidha Saranagati* as follows in his essays page 62.

"Prapatti has the following accessories (i) goodwill to all (*anukulyasya Samkalpa*) (ii) absence of ill will (*pratikulyasya vivaranam*) (iii) faith that the Lord will protect (*rakshishyatiti visvasa-palanam*) (iv) resort to him as savior (*goptrive varanam tatha*) (v) sense of utter helplessness

(*Karpanyam*) and complete surrender (*atma nikshepa*)".

All these six different items are meant in relation with the personality of Godhead. Goodwill to all is a by-product of a devotee but it is not possible for a devotee or any person, to surrender to every one and all. Therefore the word '*anukulyasya samkalpa*' means directly that one should accept Sri Krishna without fail as the Supreme Personality of Godhead and not in the manner suggested by Dr. Radhakrishnan. When he says the Lord he must mean the personality of Godhead and not His impersonal feature *Brahman*. Resort to Him in an utter sense of helplessness was actually done by Arjuna to the personality of Sri Krishna even in the beginning of the Bhagwat Geeta as he (Arjuna) knew it perfectly well that Sri Krishna is the Supreme Personality of Godhead. The Absolute Lord with Whom there is no difference of the impersonal Brahman. There is no difference in the Person and impersonal of the Supreme Brahman. But Dr. Radhakrishnan has made a difference in Krishna which is a dormant sign of ill will to the Personality of Godhead, although he admits that the Bhagwat Gita is meant for describing the Personality of Godhead. This process of '*pratikul*' behaviour is certainly not '*anukulyasya samkalpa*'. It is something like goodwill to all except Sri Krishna (?).

The "Bhagwat" affirms that by the grace of the illusory energy, the great scholars can sometime cover the meaning of a word or can coin something else and we think Dr. Radhakrishnan's meaning of the word *Anukulyasya Samkalpa* is something like covering its real import.

Prapatti means the first principles of *Bhakti*. *Prapatti* means to agree to serve. For the Jnanis or the empiric philosophers it takes however many births to attain to the stage for *Prapatti*. The description of *Saranagati* as quoted by Dr. Radhakrishnan is a statement of the Vaishnava Tantra and the whole process is meant for Vishnu Upasana (worship). Those who are worshippers of the Lord (Vishnu) are known as Vaishnavas. *Anukulyasya samkalpa* means that one should render services to Krishna favourably.

Anukulyena Krishnamushilanam bhaktiruchyate 'Bhakti' means to serve the Lord favourably. After all every one is bound to serve the Supreme Lord either directly or indirectly and such service is rendered sometimes unfavourable. Those who are serving unfavourably are non devotees like *Kansa* and *Jarasandha*. They also thought of Krishna constantly (which is called *Smaranam*) but because

such *smaranam* was made unfavourably such persons were not counted amongst the devotees. To remember the Lord favourably is therefore called *anukulyasya sam kalpam*. We think that is the real meaning of the word and not as it is explained by Dr. Radhakrishnan.

In the Bhagwat Geeta the Personality of Godhead Sri Krishna says surrender unto Me only. But Dr. Radhakrishnan says surrender not to the person Krishna. Is it not the opposite view to suit the particular type of philosophy followed by Dr. Radhakrishnan? This indirect interpretations of the Mayavadi school for all kinds of revealed scriptures are acts of *pratikul samkalpa* and this *pratikul samkalpa* of the Mayavadins is properly condemned in the Bhagwat Geeta as follows:—

Na Mam Duskritina Mudha
Prapadyante Naradhama
Mayaya Pahrita Jnana
Ashuri Bhavamashrita.

Kansa, *Jarasandha* and persons who followed them were designated as *Ashuras* because they did not treat Krishna very favourably. Such *Ashuras* are made to forget their real knowledge by the influence of material energy. *Kansa* or *Jarasandha* both of them were highly enlightened so far as material knowledge is concerned, but because they disobeyed or despised Sri Krishna they were called *Ashuras*.

Reading the Bhagwat Geeta by the process of *anukulyasya samkalp* was approved by Sri Chaitanya Mahaprabhu in the following narration.

When Sri Chaitanya Mahaprabhu the great Apostle of preaching transcendental love of Godhead, was touring in South India, He met one simple Brahmin at the temple of Sri Ranganath. This Brahmin was reciting Bhagwat Geeta in his devotional way. The pure Brahmin was reading the Bhagwat Geeta in the ecstatic style with tears in his eyes but other fellows who knew him well were laughing and joking at him. His neighbours knew it that the Brahmin was illiterate and therefore it was not possible for him to read out the text of the scripture which is written in Sanskrit. Sri Chaitanya Mahaprabhu observed the incidence and he went forward to the Brahmin-scholar and asked him very politely what he was reading and why he was crying by reading the book. The Brahmin promptly replied that although he was making a show of reading the Bhagwat Geeta, in fact he could not read even an alphabet of it! The Lord then asked him why he was

reading it? The Brahmin replied that his spiritual master had asked him to read daily the 18 chapters of the Bhagwat Geeta although his spiritual master knew it well that he was not conversant with the language or even the alphabet of it. The Lord then asked him what was the matter that caused him weeping while going through the book? The Brahmin replied that although he was unable to see even a word of the Bhagwat Geeta yet he was feeling the presence of Sri Krishna as Parth Sarathi sitting on the chariot of Arjuna. This presence of Sri Krishna as the chariot driver of Arjuna made him constantly weeping. He felt it in ecstasy as to how much kindly was Sri Krishna so that He has had accepted a sort of menial service of His devotees. The Mayavadi impersonalist cannot think of the Absolute's becoming a menial servant of His devotee but actually there is stage in the transcendental plane like that which is inconceivable by the Mayavadi philosophers or which can never be imagined by any mundane wrangler who is always busy to exploit the service of a mundane servant in mammon's relation. And those who know it they say that let people worship all kinds of vedic literatures for culturing knowledge or out of fear of the mundane bondage, but they are concerned with King Nanda in whose courtyard the Supreme Lord was made to play just like a crawling child. As such this transcendental realisation of the Brahmin reading Bhagwat Geeta in the Temple of Sri Ranganathji as it was seen by Lord Chaitanya Himself, gave verbatim evidence of the Sruti Mantras which runs as follows:

Yasya Deve Para Bhatik
Yatha Deve Tatha Gurou
Tasyaithe Kathitha Hyaritha
Prakashyante Mahatmana.

The Mahatmas, who have pure transcendental faith in the Supreme Lord and the same amount of faith in the self realised spiritual master, to them only the words of the transcendental sound reveals by the self illuminated spiritual power.

Sri Chaitanya Mahaprabhu embraced the illiterate reader of the Bhagwat Geeta and certified fully that he was actually reading the book. It does not matter that the Brahmin was illiterate to the bottom but literary scholarship or empiric knowledge has nothing to do with the transcendental sound which can be heard by the suitable ear which is made submissive prepared by the transcendental loving service of Godhead and not by mundane scholarship. It is said in the Padma Puranam as follows.

(To be Continued)



(An instrument for training the mind.)

Edited and Founded

(It educates humanity of its Divine nature)

Under direct order of His Divine Grace Sri Srimad Bhakti-Siddhanta Saraswati Goswami Prabhupada

By Tridandi Goswami Abhay Charan Bhaktivedanta Swami

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Anti-Material World or the Kingdom of Godhead

Now recognised by progressive science

Modern materialistic science has discovered anti-material world which was so long unknown to the wranglers of gross-materialism. In the *Times of India* dt. 27.10.59 a news service, dated at Stockholm 26.10.59, was published as follows :-

"Two American atomic scientists were awarded 1959 Nobel Physics Prize to-day for the Discovery of Anti-Proton, proving that matter exists in two forms as particles and anti-particles."

"They are Italian-born Dr. Emilio Segre 69 and Dr. Owen Chamberlain, born in San Francisco....."

"According to one of the fundamental assumptions of the new theory, there may exist another world or an antiworld built up of anti-matter. This anti (material) world would consist of atoms and sub-atoms particles spinning in reverse orbits to those of the world we know. If these two worlds would ever clash, they would both be annihilated in one blinding flash."

In this statement of the modern scientists the following things are accepted :-

1. There is an anti-material atom or particle which is in another form of matter but it is made of antiparticles of material atoms.
2. There is another anti-material world than this material world of which we have got certain extent of experience.
3. These two different worlds may clash at a certain period which may bring in annihilation of both the worlds (?)

Out of these three items, we, students of theistic science, agree with the items No. (1) and (2) but we cannot agree with the (3) item because matter as it is constituted is subjected to annihilation but anti-matter which is freed from all sorts of material

symptoms must be also free from being annihilated from its very nature of existence. If matter is destructible or separable anti-matter must be indestructible and inseparable. We shall try to discuss the above three points from the angle of authentic scriptural vision.

The most authentic and recognised scripture of the world is the Veda. The Vedas are subsequently divided into four (Sham, Yagu, Rik and Atharva). The difficult subject matters of the Vedas are very stiff for ordinary understanding. And to make the grave subject matters more easily understandable, the above mentioned four Vedas are again explained in the history of Mahabharata and eighteen Puranas. Ramayana is historical epic but contains all the necessary informations of the Vedas. Therefore the four Vedas, original Ramayana, Mahabharat, the Puranas etc., are all Vedic literatures. The Upanishads are parts of the four Vedas and Vedanta Sutra is the cream of the Vedas. And to summarise all these Vedic literatures, the Bhagwat Geeta is accepted as the cream of all Upanishads and the entrance explanation of the Vedanta Sutra. The conclusion is that from the Bhagwat Geeta alone you can have all the lessons of Vedas as it is spoken by Lord Shri Krishna the Supreme Personality of Godhead. Who descends on this material world from the anti-material world to give complete information of the superior form of matter.

The superior form of energy of the Personality of Godhead is described in the Bhagwat Geeta, as *Para Prakriti*. The scientists have discovered that there are two forms of matter but the same thing is described more perfectly in the Bhagwat Geeta as two forms of energies.

Matter is an energy which creates the material world and the same energy in her superior form creates the anti-material world. The living entities also do belong to the superior energy-group. The inferior energy or the material energy is called *Apara Prakriti*. Therefore in the Bhagwat Geeta the creative energy is presented in two forms namely *Apara* and *Para Prakritis*.

Matter itself has no creative power. When it is manipulated by the living energy, material things are produced. Matter in its crude form is therefore the latent energy of the Supreme Being. Whenever we think of energy it is natural that we think of the source of energy. For example we may think of the electrical energy but along with it we think of the electrical power house where the electrical energy is generated. Energy is therefore not self-sufficient but it is under the control of a Superior Living Being who controls the energy. Fire is the source of two other energies namely, light and heat. Light and heat have no independent existence without Fire. Similarly the two forms of energies namely the inferior and superior energies are derived from a third source call it by any name. But that source of energy must be a living being with full sense of everything. That Supreme Living Being is the personality of Godhead Shri Krishna or the all attractive Living Being.

In the Vedas the Supreme Living Being or the Absolute Truth is called Bhagwan or the full fledged Living Being who is the Fountain Head of all kinds of energies. Discovery of two forms of energies by the scientists is not the end of progressive science but they have still to go farther in the matter and thus discover the source of the two particles or atoms namely material and anti-material.

How do you explain the anti-material particles? We have experience of material particles or

atoms but we have no experience of the anti-material atoms. But the Bhagwat Geeta gives a vivid description of the anti-material particles as follows :-

"This anti-material particle is there within the material body. And because it is within the material body the material body is progressively changing from childhood to boyhood, from boyhood to youthhood and from youthhood to old age after which the anti-material particle leaves the unworkable old body and takes up another material body."

This description of a living body confirms the scientific discovery that matter exists in two forms. When one of them or the anti-material particle is off from the material body, the latter becomes useless for all purposes. As such, anti-material particle is undoubtedly superior energy than the material energy.

"No body should therefore lament for the loss of material energy. All varieties of sense-perception in the categories of feeling well or unwell are but interactions of material energy—which come and go like the seasonal changes. As such they are temporary appearance and disappearance of material interactions. This description of material interactions confirms also the inferiority of material form of energy in comparison to the Superior form of energy called by the name 'Jiva' or the living force."

"Any intelligent man therefore, who is not disturbed by these interactions of material energy and thinks of such resultant happiness and distress as different phases of the inferior energy, is competent to regain again the anti-material world where life is eternal and of permanent bliss."

Anti-material world is suggested here and the information is that in the anti-material world there is no such experience of seasonal changes. Everything there is permanent, blissful and full of intelligence. But when

ANTI-MATERIAL PARTICLE IS INDESTRUCTIBLE

we say it a world it has its forms and paraphernalia of different categories beyond our material experiences.

"The material body is destructible and as such it is changeable and temporary. So is the material world. But the anti-material living force is non-destructible and therefore it is permanent. Expert scientists have thus distinguished the different qualities of the material and anti-material particles as temporary and permanent respectively."

The discovery of the two forms of matter have yet to find out the qualities of anti-matter. But the vivid description is already given in the Bhagwat Geeta as follows and the scientist can make further research on the basis of these valuable information.

"The anti-material particle is finer than the finest of the material particle and this living force is so powerful that it spreads its influence all over the material body. Although the anti-material particle is finer than the finest of material particle it maintains the whole material body in sound and healthy state as if with medicinal effect. That anti-material particle has immense Potency than material particle and as such no body can destroy such anti-material particle."

Here is the beginning of description of the anti-material particle and it is given more expressively in the following manner.

"The finest form of anti-material particle is engaged within the gross and subtle material bodies. But with all the material bodies (both gross and subtle) are destructible whereas the finest anti-material particle is eternal principle. One should therefore be more serious about this eternal principle."

Perfection of science will culminate when it is possible for the material scientists to know the qualities of the anti-material particles and liberate it from the association of non-permanent material particles. This liberation of the anti-material particle from the association of material particles is the highest stage of scientific progress.

The suggestion of the scientists, that there may exist also another world consisting of anti-material atoms and a clash between the two worlds namely material and non-material will result in the annihilation of both the worlds is partly true. Such clash is continually going on between the material and anti-material particles. But in that continuous clashing, annihilation of the material particles is taking place at every step while the non-material particle is trying to get out of it. And this fact is explained in the Bhagwat Geeta as follows:—

"The non-material particle, which is the living entity which influences the material particles to work, is always non-destructible. So long the anti-material particle is within the lump of material particles known by the names of gross and subtle bodies—the whole thing manifests as a living unit. As such in the continuous clashing between the two particles, the non-material particle is never annihilated neither any body is able to cause such annihilation of the anti-material particle at any time past, present or future."

We think therefore that the theory of annihilation of both the worlds, is wrong in conception. This is further explained in the Bhagwat Geeta as follows:—

"The finest and immeasurable anti-material particle is always indestructible, permanent and eternal. But its engagement by material particle is annihilated at a certain period. The same principle is applicable also in the case of material and anti-material worlds. No body should be afraid of the anti-material particle as becoming subject to annihilation either as particle or as the world of such particles."

Everything that is annihilated is also created at a certain stage. As the material body is created so also the material world is created. And because the anti-material particle is never annihilated so also it is never created. This is corroborated in the "Bhagwat Geeta" as follows:—

"The anti-material particle which is the vital force is never born or created. It exists eternally. It has no date of birth nor any period of death. It is neither created nor annihilated by repetition. It is eternally existing and as such it is the oldest of the old and yet it is always fresh and new. By annihilation of the material particles the anti-material particle is never annihilated."

The above principle is applicable to the anti-material world also. When the material world is annihilated, the anti-material world exists in all circumstances. This fact will be explained more elaborately later on in this article. The anti-material scientist may also know it from the Bhagwat Geeta as follows:—

"A learned fellow who knows perfectly well that the anti-material particle is indestructible, does not think of its being annihilation by any means."

The atomic scientist may think of annihilating the material world by their discovery of nucleus weapons, but they are unable to do so in the matter of anti-material world.

The anti-material particle is more clearly explained in the following lines:—

"It is neither cut into pieces by any material weapon, nor it is burnt by fire. Neither it is moistened by water nor it is dried up or evaporated by air."

"It is indivisible, non-inflammable, insoluble and non-evaporable. On account of its being eternal it can enter into any sort of body. Being steady by constitution, its qualities as above are always fixed up."

"It is inexplicable also on account of its being contrary to all material qualities. It is unthinkable by ordinary brain. It is unchangeable. No body should ever lament over the anti-material principle."

Thus in the Bhagwat Geeta and in all other Vedic literatures the superior energy anti-material principle is accepted as the vital force or the living spirit explained in one word as 'Jiva'. This living principle is impossible to be generated by any sort of combination of material elements. The material elements namely (1) earth, (2) water, (3) air, (4) fire, (5) sky, (6) mind, (7) intelligence and material (8) ego all these eight material principles are described as inferior energies whereas the living force or the anti-material principle is described as the superior energy. They are called energies because they are controlled by the supreme Living Being or the Personality of Godhead (Krishna).

The materialist was so long limited within the boundary of eight material principles as above mentioned but it is encouraging that he has now a faint information of the anti-material principle and an anti-material world also. We hope with the progress of time such materialist will be able to estimate the value of anti-material world, where everything is anti-material without any trace of material principles. The very word anti-material suggests that the principle is completely different from all material qualities. The mental speculators, in two groups, realise this anti-material principle in two different morphological conclusions. One of them (the gross materialist) deny to accept the anti-material principle or they admit only of disintegration of material combination at a certain stage. The other one accepts the anti-material principle as completely opposite to the material principle with its twenty four categories. The second speculator is known as the 'Samkhya' or the speculator who scrutinise the material principles with minute analysis and synthesis. And at the end of such conclusion such Samkhyaists do accept only a transcendental principle or anti-material principle. But the difficulty for both of the above mental speculators is that they speculate with the help of inferior energy without any source of information from the Superior. It is therefore necessary that

one should rise up to the plane of Superior energy and from that transcendental position only one can realise the real position of the anti-material principle.

From the platform of material world one cannot estimate the real position of the anti-material world. But the Supreme Lord who is the controller of both the material and anti-material energies descends out of His causeless mercy, and gives us complete information of the anti-material world and thus we can know what the anti-material world is. The Supreme Lord and the living entities both are of the same anti-material quality. We can thus make an idea of the Supreme Lord by an elaborate study of the living entities. Every living entity is an individual person. Therefore the Supreme Living Being must also be the Supreme Person. In the Vedic literature the Supreme Person is very rightly claimed as Krishna. This name of Krishna of the Supreme Lord is the only intelligible Name of the highest order. Because He is the controller of both the energies material and anti-material, the very word Krishna signifies that He is the Supreme Controller.

In the Bhagwat Geeta the Lord informs this fact as follows:—

"There are two worlds namely the material world and the anti-material world. The material world is made of inferior qualities energy divided into eight material principles but anti-material world is made of superior qualities energy. And because both the material and anti-material energies are emanations of the Supreme Transcendence Personality of Godhead, it is apt to conclude that Lord Krishna is the ultimate cause of all creations and annihilations."

The Lord's two inferior and superior energies manifest the material and anti-material worlds and as such He is the Absolute Truth. In the Bhagwat Geeta the Lord explains the fact as follows:—

"I am, therefore, the highest principle or transcendence and there is nothing greater than Me, oh Dhananjay. Everything that be is thus inter-woven in My energies exactly like the pearls are woven on the thread."

Long long before the discovery of the principles of anti-matter particles or the anti-material world, the subject matter was delineated in the pages of the Bhagwat Geeta. And from the Bhagwat Geeta it appears that the philosophy was first taught to the presiding deity of the Sun-globe. This means that the principles of the Bhagwat Geeta was spoken by the Personality of Godhead long long before or at least 400,000,000 forty crores of year before. Modern science has just very late discovered partial truth

GODHEAD--PANACEA FOR HUMAN ILLS

inculcated in the Bhagwat Geeta. The suggestion or assumption of the anti-material world is also mentioned in the Bhagwat Geeta. And from all these data it may be assumed without the slightest doubt that the anti-material world is the world situated in the anti-material sky. This anti-material sky is mentioned in the Bhagwat Geeta, as the *Sanatan Dharam* or the eternal nature.

Exactly like the material atoms, the anti-material atoms also create the anti-material world with all its paraphernalia. The anti-material world is inhabited by anti-material living beings. The living being means anti-material atoms and as such in the anti-material world there is nothing like inert matter. Everything there is a living principle and the Supreme Personality in that region, of anti-material world is God Himself. The denizens of the anti-material world reside there with the Personality of Godhead with eternal life, eternal knowledge and eternal bliss.

In the material world the top most planet is called 'Satyaloka' or 'Brahmaloka'. In these groups of planets, living beings of the highest talents live. The presiding deity of the 'Brahmaloka' is called 'Brahma' the first living being created in this material world. Brahma is also a living being like so many of us but he is the highest talented personality in the material world. He is not in the category of God but he is in the category of the living entities dominated by God. God and the living entities both belong to the anti-material group and so also the anti-material world. The scientist therefore will do well to make research work in the constitution of the anti-material world how it is administered how things are shaped there, who is the predominating personality there and so on. In the Vedic literatures especially in the Sreemad Bhagbatam, these subject matters are elaborately dealt with and the Bhagwat Geeta is the preliminary study of the Bhagwatam.

These two important books of knowledge must be thoroughly studied by all men of the scientific world. They will give them many many clues to go forward in the matter of scientific discoveries.

There are two classes of men namely the transcendentalist and the materialist. The transcendentalist gathers knowledge from the authoritative scriptures like the Vedic literatures. The Vedic liter-

atures are received from the authoritative sources who are in the transcendental disciplic successional line. This disciplic successional line is also mentioned in the Bhagwat Geeta. It is said there that hundreds of crores of years before the principles of the Bhagwat Geeta were spoken to the presiding deity of the Sun-globe, who delivered the knowledge to his son Manu from whom the present generation of Man has come down. The Manu again delivered the transcendental knowledge to his son known as the King Ikshaku who is the forefather of the dynasty in which the Personality of Godhead Sri Rama appeared. This long chain of disciplic succession was broken during the advent period of Lord Shri Krishna (5000 years before) and thus the same chain of disciplic succession was again re-instated with Arjuna the first disciple of Godhead in this age. The transcendentalist therefore of this age gathers knowledge from the disciplic successional line of Arjuna so that without troubling himself in the matter of materialistic research work such transcendentalist acquire the truths of matters and anti-matters in the most perfect way and save time and botherations unlike the gross materialist.

The gross materialists who do not believe in the worlds of the Personality of Godhead are unfortunate creatures. They are undoubtedly very talented, educated and advanced in knowledge to a certain extent but they are at the same time bewildered by the influence of material manifestation without any knowledge in the anti-material jurisdiction. It is a good sign therefore that the materialistic scientist is gradually progressing towards the region of anti-material world and it may be possible for them to make further progress in the matter and thus can know one day, it is better late than never, the details of anti-material world where the personally Godhead, resides as the Predominating Figure where as the living entities who live there along with Godhead in equal status but at the same time a predominated as servitors. In the anti-material world there is no difference between the predominated and predominator but yet the sense in perfection of the Predominator and the predominated prevails there without any ineptitude of the material world.

The nature of the material world is destructive. The assump-

tion of the physical scientist about the annihilation of the two worlds namely the material and non-material by a chance flashing clash—is partially true as far as we get it from the Bhagwat Geeta. The material world is a creation of changing modes of Nature called by the name of Sata, Raja and Tama. It is created by the Rajas mode, it is maintained by the Sata mode and it is annihilated by the Tama mode. These modes are present everywhere within the material world and as such in every second, in every minute and in every hour such creation, maintenance and annihilation are taking place all over the material world. The highest planet of the material world namely the 'Brahmaloka' is also subjected to these modes of nature, although the duration of life in that planet, on account of its predominance of Sata modes is said to be $4300000 \times 1000 \times 2 \times 30 \times 12 \times 100$ of years as we know in this planet. But with all these long period of years the planet is destructible. In comparison to the eternal life in the non-material world, these countable years in the highest planet of the material world is a negligible stand. The speaker of the Bhagwat Geeta or the Personality of Godhead Shri Krishna asserts, therefore, the importance of anti-material world which is His abode. He says as follows.

"All the planets within the material world are destructible at the end of $4300000 \times 1000 \times 2 \times 30 \times 12 \times 100$ of solar years. And all the living beings docile in these planets of the material world are also materially destroyed along with the destruction of the material world. The living entities are but anti-material particles. Unless they do elevate themselves to the region of anti-material world by a rigid culture of anti-material activities, such living entities or the anti-material particles do remain within the material world in the non-manifested state. They take their material shape along with the rebirth of the material world. Only those living entities who take to the loving service of the Personality of Godhead during the manifested stage of material life are undoubtedly transferred to the anti-material world, after quitting the material body. Life immortal is obtained by those only who goes back to Godhead by practice of anti-material activities."

What are these anti-material activities? The anti-material ac-

tivities are just like medicinal doses. When a man falls ill he goes to the medical man. The physician prescribes some medicine which are material things as well. But because they are prescribed by the expert physician such medicinal doses cure the ailments of the suffering patient. Foolish materialist does not put himself under the treatment of expert transcendental physician. Otherwise he would have been cured if his material diseases which put him under the tribulations of repeated births, deaths, illness and old age. Such foolish materialist can better put himself under the treatment of 'Back to Godhead' and thus transfer himself to the anti-material world where there is eternal life or no birth and no death.

Annihilation of the material world takes place in two fold ways, partial annihilation takes place at the end of every 4300000×1000 solar years or at the end of everyday of the 'Brahmaloka' the top most part of the material world. During that time of partial annihilation, the top most planets of the material world are not annihilated but at the end of each $4300000 \times 1000 \times 2 \times 30 \times 12 \times 100$ of solar years the whole cosmic manifestation is closed up and merged with the anti-material body from where the material principles emanate, manifest and again merge into the same after annihilation. And the anti-material world, which is far away from this material sky, does not annihilate at any time it absorbs the material world. It may be that a clash may take place between the material and anti-material worlds as suggested by the scientist and as a result of this clash the annihilation of the material world takes place but so far the anti-material world is concerned there is no annihilation at all even when all the material worlds are annihilated.

This eternally existing anti-material world is non-manifested to the material scientist. He can simply have an information of its existence contrary to the modes of material world. Full details of the anti-material world can be known only from the infallible sources of liberated authority who has thoroughly realised the constitution of the anti-material principle. This information of the anti-material world is therefore received by aural reception by a submissive disciple of the personality of Godhead. The Veda or the Vedic knowledge

BHAKTIYOGA—The Way to Anti Material World

was thus imparted into the heart of 'Brahma' the first living being in the created material world and Brahma educated Narada of this transcendental knowledge. So is also the Bhagwat Geeta. The philosophy of the Bhagwat Geeta was spoken by the Personality of Godhead some times to the Presiding Deity of the Sun-globe and when such knowledge was misinterpreted by breaking the chain of authoritative aural reception, it was again repeated by the Personality of Godhead by His presence in the battle field of Kurukshetra. At this time Arjuna took the place of 'Brahmajee' to receive the transcendental knowledge from Shri Krishna. In order to drive out all misgivings of the gross materialist, Arjuna asked all relevant questions about the bonafides of the Lord and all relative answers were given by the Lord to the full satisfaction of a layman. Only those, who are too much captivated by the glamour of material world, cannot accept the authority of Lord Shri Krishna on account of their polluted life of unclean habit. Therefore one has to become thoroughly clean in habit and heart before one can understand the details of the anti-material world.

Such details of the anti-material world are many times more exhaustive than the details of the material world. The material world is only a shadow representation of the anti-material world and the intelligent class of men who are clean in heart and habit will be able to know such details in the nutshell from the text of the Bhagwat Geeta. They are as follows :-

"The presiding Deity of the anti-material world is Shri Krishna in His original personality as well as by expansion of his many plenary portions. Such Personalities of Godhead can be known only by anti-material activities commonly known as devotional service. The Personality of Godhead is the Supreme Truth and He is the Whole anti-material principle. The material principle as well as the anti-material principles are emanations from His Person. He is the root of the complete tree

When water is poured into the root of a tree the branches and leaves of the tree develop automatically. And in the same way when Shri Krishna the Personality of Godhead is worshipped, all details of material worlds are enlightened in the heart of the devotee without labouring in the materialistic way. That is the secret of the Bhagwat Geeta."

The process of entering into the anti-material world is different from the materialistic ways. Admittance or transmigration of the individual living being or the anti-material particles who is now embarrassed by material association,—can enter the anti-material world very easily by practising the anti-material activities, while residing in the material world. But those who are gross materialists and depend on the limited strength of experimental thought by mental speculation or by materialistic science, can enter into the anti-material world with great difficulty. The means of approach of the gross materialist in the anti-material world is covered by shrouded endeavour. The mechanical planes or missile or electronic rockets that are now being thrown in the outer space cannot even approach the material planets in the higher regions and what to speak of the planets situated in the anti-material sky far beyond the material sky within our experience. The 'Yogis' who have perfectly controlled the mystic power can also enter into that region with great difficulty. The 'Yogis' who can control the anti-material particle within the material body, by practice of mystic powers can give up their material bodies at will at a certain opportune moment and thus enter the anti-material world through a specific thoroughfare which connects the material and antimaterial worlds. If such 'Yogis' are at all able to do this act they can do so in accordance with the prescribed method given in the Bhagwat Geeta as follows :-

"Persons who have realised the transcendence can reach the anti-material world by leaving their material bodies during the period of Uttarayana or when the sun faces towards the northern side or at another auspicious moment in which the deities of fire and effulgence control the atmosphere."

"These different deities or powerful directing officers appointed in the administration of the Cosmic intricacies. Foolish people who are unable to see the intricacies of cosmic management flout up the personal management of fire, air, electricity, days night periods, etc. But the perfect 'yogis' know how to satisfy such 'unseen administrators' of the affairs of material world. Such yogis take advantage of such administrations and leave the material body at will at an opportune moment when they can enter the anti-material world or in the higher planets of the material world. In the higher planets of the material world they can enjoy more comfortable and pleasant life for lacs and crores of years but life in those higher planets is not eternal. Those who desire eternal life, do enter into the anti-material world by the 'Yogic' or mystic powers at the opportune moments created by the administrators of the cosmic affairs unseen by the gross materialists of this 7th class planet of earth."

"Those who are not yogis but die at some opportune moment on account of their previous pious acts of sacrifice, charity, penance etc. can rise up to the higher planets after death to return back again on this planet. Such periods of death is called 'Dhooma' Night, black-fortnight or when the sun passes facing southern side."

To summarise the whole thing as above mentioned the Bhagwat Geeta recommends every one to adopt the means of devotional service or anti-material activities, if at all any one wants to enter into the anti-material world. Such persons, who adopt the means of devotional service as prescribed by the expert transcendentalist, shall never be disappointed in their attempts to enter into the anti-material world. The obstacles are many but the devotees of the personality of Godhead can easily overcome such difficulties if they follow rigidly the path chalked out by the transcendental devotees. Such devotees or the passengers, who are progressing in the journey of life towards the anti-material kingdom of God, are never bewildered in such attempts. No body shall be cheated if he adopts the guaranteed path of devotion for entering into the anti-material world. One can easily attain all the results that are derived from the studies of Vedas, performing sacrifice, practising penance or disposing of charities—simply by the unilateral performance of devotional service technically known as 'Bhaktiyoga'.

'Bhaktiyoga' is therefore the panacea for all purposes and it has been made more easier, specially for this iron age, by the Lord Himself in His most sublime liberal and munificent appearance as Lord Chaitanya. By his Grace one can quickly pick up the principles of 'Bhaktiyoga' by summary disappearance of all misgivings in the heart and by extinction of the fire of material tribulations with a chance of ventilating transcendental bliss.

—:o:—

"Godhead is Light, Nescience is darkness. Where there is Godhead there is no Nescience."



(An instrument for training the mind.)

Edited and Founded

(It educates humanity of its Divine nature)

Under direct order of His Divine Grace Sri Srimad Bhakti-Siddhanta Saraswati Goswami Prabhupada

By Tridandi Goswami Abhay Charan Bhaktivedanta Swami

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PART XVI

IDENTITY OF LORD CHAITANYA

Shri Chaitanya Mahaprabhu is no other than the combined form of Sri Sri Radha and Krishna. He is the life of those devotees who strictly follow the footprints of Sri Srila Rupa Goswami.

Srila Rupa Goswami and Srila Sanatan Goswami both are principal followers of Sri Swarup Damodar Goswami who acted as the most confidential servitor and constant companion of Lord Sri Krishna Chaitanya Mahaprabhu whose name was known as Viswambhar in His early life.

And from Srila Rupa Goswami, Srila Raghunath Das Goswami comes as the direct disciple and the author of Sri Chaitanya Charitamrita i. e., Sri Krishna Das Kaviraj Goswami stands to be his direct follower.

From Goswami Krishna Das Kaviraj the direct disciple is Srila Narottam Das Thakur who accepted Viswanath Chakrabarty as his servitor. Viswanath Chakrabarty accepted Jagannath Das Babajee from whom Srila Bhaktivinod Thakore was initiated and Srila Gour Krishore Das Babajee the spiritual master of Om Vishnupada Bhaktisiddhanta Saraswati Prabhupada—the Divine spiritual Master of our humbleself.

The above is the chain of disciplic succession from Sri Chaitanya Mahaprabhu down to our humbleself. As such in this English Commentation of the Chaitanya Charitamrita there will be nothing new manufactured by our tiny brain. It will contain only the remnants of foodstuff that was originally eaten by the Lord Himself. Lord Sri Chaitanya Mahaprabhu does not belong to the mun-

dane plane of three qualitative modes. He belongs to the transcendental plane (spiritual sky) which is beyond the reach of imperfect sense perceptions of a living being domiciled in the material sky. No living being including the highest erudite mundane scholar because of his residence in the material sky can approach the transcendental plane unless he submits himself to the transcendental sound transmitted from the far beyond spiritual sky and received through the aural sources in a receptive mood. In that mood only the message of Sri Chaitanya Mahaprabhu can be realised. As such everything that will be described here, has nothing to do with any sort of experimental thought created by the speculative habit of an unrest mind. It is not a mental concoction but spiritual experience in fact which can be mentioned only by acceptance of the line of disciplic succession as described above keeping the transmission of sound in perfect order. Any deviation from that line will bewilder the reader in understanding the mystery of Sri Chaitanya Charitamrita which is a transcendental literature meant for postgraduate study of a student who has not only heard but also has realised all the essence of Vedic literatures such as Upanishad, Vedanta etc. and their natural commentations. Sri Bhagwat Gita and Srimad Bhagwatam respectively. This commentation of Chaitanya Charitamrita is presented for the study of sincere English scholars who are really seeking the Absolute truth. It is not an arrogance of scholarship of a mental speculator but it is a sincere effort to serve the order of a Superior Author-

ity whose service is the life and soul of this tiny effort.

There is not a bit of deviation from the revealed scriptures and any one who is in the line will be able to catch up the essence of this book simply by the method of submissive aural reception.

The purport of the first part put up as an essay is as follows:—

There are in the beginning fourteen Sanskrit Slokas as it will appear in the text portion describing the Absolute Truth. The next three slokas in Sanskrit describe the three principal deities at Vrindaban namely Sri Sri Radha Madan Mohan, Sri Sri Radha Govinda Deva and Sri Sri Radha Gopinath Ji.

Out of the first 14 slokas, the first one is the symbolic representation of the Supreme Truth. And the whole of the first part is as a matter of fact, devoted to this single sloka. In that description, relevant facts in the matter of the spiritual master all described. The spiritual Master is bifurcated into two plenary facts called by the names of initiator spiritual master and instructor spiritual master. Both of them are one and identical because both of them are phenomenal manifestations of the Supreme Truth. Then there are devotees who are divided into two classes namely, the apprentice and the passed. The Supreme Lord exists with innumerable beams and expansions. Such expansions are called incarnations of the potency, incarnation of the quality and incarnation of authority. They are therefore three in all. The Lord is described in His manifestive and pastimeous features. His potencies are described to be three principally. Such potencies are described as the consorts in the kingdom of God, the Queens

On the occasion of Lord Chaitanya's 474th Birthday anniversary on the 13th March, 1960, we venture to announce herewith that Kaviraj Krishna Das Goswami's Bengali Chaitanya Charitamrita has been rendered into English under the title of CHAITANYA CHARITAMRITA-ESSAYS & TEXT, in 3000 pages. Specimen of the great Book is published in this issue to draw attention and to invite enquiries from prospective customers. It will be published in six parts of at least 500 pages.

of Dwarkadhama the highest of all of them are the damsels of Braja. Lord Sri Krishna and His different planetary portions are all in the category of the Lord Himself while His devotees are considered as eternal associates. As such the devotees are also His potencies. The potent and the potency being unavoidably one and the same thing they are fundamentally one. But the function of the two being differently exhibited, they are simultaneously different also. Thus the Absolute Truth is manifested by diversity in one Unit. This philosophical truth in pursuance of the Vedanta Sutra is called 'Achinta Veda Ved Tatwa' or the conception of simultaneously one and different from the Absolute Truth. And in the later portion of this Chapter the transcendental position of Sri Chaitanya Mahaprabhu and that of Sri Nityananda Prabhu is described with reference to the above theistic facts.

The author of Sri Chaitanya Charitamrita has begun practically with a respectful obeisance unto the three deities of Vrindaban namely Sri Radha Madan Mohan, Sri

Sri Radhagovinda and Sri Radhagopinath ji. These three deities of Vrindaban are the life and soul of the Bengali Vaishnavas who have a natural aptitude for domiciling in Vrindaban and they are known as the Goudia Vaishnavas. The Goudiya Vaishnavas who are strictly in the line of Sri Sri Chaitanya Mahaprabhu, do worship the the Divinity by chanting the Mantra composed of eighteen letters. Such chanting of transcendental sound belonging to spiritual sky is meant for developing a sense of transcendental relation with the Supreme Lord reciprocation of mutual affectionate mellows and takes on to achieve the desired success in loving service. The three deities mentioned above are the object of worship in three different stages of development and the followers of Sri Chaitanya Mahaprabhu scrupulously follow these principles of approach.

Goudiya means the Bengali. The part of land in India between the southern side of Himalaya Mountain and Northern part of Vindya Hills, is called Aryavarta or the land of the Aryans. This portion is divided into five parts or provinces called by the name of Pancha Gouda. Such divisions are called Saraswat (Kushmere Punjab) Kanyakubja (Uttar Pradesh) encircling the city of Lucknow) Mudhya Gouda (M. P.) Maithila (Bihar and part of Bengal) and Utkal or Orissa. Bengal is called by some as Gouda Desha partly due to her forming portion of Maithila and partly because the capital of Hindu king Raja Lakshman Sen whowas known as Gouda. Later on this portion of Bengal's old capital came to be known as 'Goudapura' and gradually as Mayapura. The devotees of Orissa are called the Orias and in the same way the devotees of Bengal are called 'Goudiyas'. That is the summary history of the Goudiya Vaishnavas, and the devotees of the Southern India are known as Dravira Devotee. As there are five provinces in the Aryavarta so beyond the there is Dakshinatya which is also divided into five provinces called pancha Dravira. All four Vaishnava Acharyas as well as Sripad Sankaracharya of the Mayavad school all of them appeared in the provinces of the Pancha Dravira. Amongst the Vaishnava Acharyas, all of whom are accepted by the Goudiya Vaishnava-Sri Ramanuja Acharya appeared in the southern part of Andhra Desha at Mahubhutapuri. Sri Madhyacharya appeared at 'Pajakam' in the district of Mangalore near Vimangiri. Sri Vishnu Swami appeared at Pandya

and Sri Nimbarkar appeared at Mengyerpattam in the extreme southern end. Sri Chaitanya Mahaprabhu for all practical purposes accepted the chain of disciplic succession of Madhyacharya. His line of Vaishnavas do not accept the Tatwavadis who also claim as descendant of Madhyacharya. To keep a clear distinction from them the Vaishnavas of Bengal call themselves as Goudiya Vaishnavas. Besides this, Sri Madhyacharya is known by another name called Sri Goudiya Purnanda. And therefore Madhya Goudiya Sampradaya is just the suitable name of the Goudiya Vaishna.

Now coming again to the first fourteen slokas the author wishes to offer his obeisances to his spiritual master, the Vaishnavas or devotees of the Lord and to the Lord Himself. By doing so the author desires success in his great attempt. By remembering these three foremost gaurdians of success one can overcome all stumbling blocks in the path of devotional service. And as such one can achieve the desired object very easily.

Such auspicious functions can be ascertained in three different ways. The 1st one is to ascertain the object of worship, the second one is obeisances and the 3rd one is benediction.

Out of the 1st fourteen slokas, two only are meant for offering respectful obeisances to the object of worship particularly and ordinarily.

In the third sloka the object of worship is ascertained which gives us direction to the path of the absolute Truth. In the four slokas the author offers his holy benedictions to the people in general by wishing the Divine Grace of Sri Chaitanya Mahaprabhu.

In the fourth sloka, the object of Sri Chaitanya's appearance is superficially described. But in the 5th and 6th Slokas the confidential reasons of Sri Chaitanya's appearance are distinctively described.

Therefore out of the fourteen slokas, six are devoted for delineating the Truth of Sri Chaitanya Mahaprabhu whereas from the 7th to the 11th slokas the truth about Sri Nityanand Prabhu is elaborately described. In the next two slokas i.e., by the slokas Nos. 12 & 13 the truth about Sri Adwita Prabhu is described in the 14th sloka the summary is made as five *Tattvas* or five principal factors of the Absolute Truth.

The acts of auspiciousity are therefore chronicled in these fourteen slokas. And in

the midst of such auspicious action, the object of worship is definitely ascertained.

Now the author wishes to offer his respects to all the readers and audience of Sri Chaitanya Chritamrita just in the manner of a humble Vaishnava before he makes a vivid analysis of each and every one of the above 14 slokas. After offering his obeisances to all the audience he requests them to hear him attentively what he says about Sri Chaitanya Mahaprabhu with reference to the context of revealed scriptures.

The first one of the above 14 slokas is described as follows:—

*Vande Gurunisaabhattani-
shamustavatakan Tatprakash-
amascha tachahakti Krishna
chaitanya Samgatom*

Sri Krishna the personality of Godhead enjoys by His six different potencies and expansions as follows:—

(1) Krishna Himself, (2) His incarnation, (3) His plenary manifestation (4) His devotees who act as two kinds of spiritual masters and (5) His different energies. The author offers his obeisance to all these six principles of the Absolute Truth.

The two spiritual masters are (1) the initiator and (2) the instructor. He is first of all offered respectful obeisances. There is no difference between the initiator and the instructors spiritual master. Although there is influence of functions of the two types of spiritual master, there is no difference in identity.

The instructor spiritual masters are the six Goswamins called by the name (1) Sri Rupa, (2) Sri Sanatan, (3) Sri Bhatta Raghunath, (4) Sri Jiva, (5) Sri Gopal Bhatta and (6) Sri Raghunath Das Goswami. The author accepts them as his instructor spiritual masters. By such acceptance it is specifically made clear that nobody should be accepted as a Goudiya Vaishnava who has no obedience to these six Goswamins. He therefore offers his respectful obeisances unto them.

He proceeds on further to pay his respects unto the unalloyed devotees to which Sribas Thakur is the leading one. After this the author desires to pay his homage unto Adwita Prabhu who is the plenary portion of the Lord. And then he proposes to make his obeisances unto Sri Nityanand Prabhu-counter manifestation of the Lord Himself.

Sri Gadhadhar Prabhu is the eternal energy of the Lord Himself and the author offers his obeisances unto Him with all respects.

Sri Krishna Chaitanya Mahaprabhu is the personality of Godhead Himself and this author offers his obeisance more than thousand and one times at His Lotus feet.

The above is the process of approaching the Supreme Lord by gradual appreciation. That is the way of devotional service. If any one desires unalloyed devotional service, one must keep his aim for associating with the devotees of Sri Krishna. By the association of the devotees only, a conditioned soul can achieve a taste for such transcendental love. By such association of devotees only one can revive his eternal relation with Godhead in His specific manifestation as well as in the specific transcendental mellows which one has eternally imbibed in him. If any one of such neophyte devotees, wants to know more about the Supreme Truth Sri Krishna such fortunate devotee takes shelter of one or more than one spiritual masters and submissively enquires from them in the science of devotion. There are two ways of understanding the truths about Sri Krishna. A devotee who is already attracted by the Name, Form, quality etc. of the Supreme Lord may be directed to the specific manner of devotional service without wasting time in the matter of logical approach. The expert spiritual master knows well how to engage one's energy in the matter of transcendental loving service of the Lord and thus according to the devotees special tendency, he is engaged in the species of devotional service. The initiator spiritual master is one only because in the scriptures acceptance of more than one initiator spiritual master is always forbidden. But there is no limit for accepting a number of instructor spiritual master. Generally a spiritual master who constantly instructs a disciple in the matter of spiritual science, becomes, the initiator spiritual master, later on.

We should always remember that a person, who is reluctant to accept a spiritual master for initiation, is sure to become baffled in his endeavour to go back to Godhead. Such person who is not properly initiated, may present himself as a great devotee but in fact he is sure to encounter many many stumbling blocks on his way of progressive march towards spiritual realisation and the net result is that he has to continue the term of his material existence without any relief. Such helpless person is compared with a ship without a rudder as such a careless ship cannot reach her destination. It is imperative therefore to accept

a spiritual master if at all any one desires to gain the favour of the Lord. Service of the spiritual master is essential in this matter.

If there is no chance of directly serving the spiritual master, then the devotee does serve him by remembering his instructions only. There is no difference between the spiritual master's instructions and the spiritual master himself. In his absence therefore, his words of direction shall be the guide of the disciple. If a man thinks that he is above all suspicion and therefore there is no need of consulting any other else including the spiritual master, he becomes at once an offender in the lotus feet of the Lord and an offender can never go back to home back to Godhead. It is imperative also that a seriously inclined person must accept a bonafide spiritual master in terms of the Shastric injunction and give up the company of a pseudo spiritual master in terms of social usages and hereditary or customary and ecclesiastic conventions.

Srila Krishna Das Kaviraj Goswami is one of the authorised spiritual masters and as such he teaches us worship of Sri Chaitanya Mahaprabhu along with His all constant associates. Such associates are principally six such as (1) Guru or the spiritual master (2) Isabbakta or the principle of servitorship (3) Isaprakasa or the principle of manifested Godhead (4) Isavatara or the principle of incarnations of Godhead (5) Isasakti or the principle of potency of Godhead and Isaswarupa or the principle of Supreme Lordship in Person.

These principles are adored at once by chanting the following transcendental sound namely—

Sreekrishna Chaitanya
Prabhu Nityananda.

Sree Adwita Gadhadhar
screbasadi Gour Bhakta-
Vrinda.

In this arrangement Sri-krishna Chaitanya is the personality of Godhead Himself and Sri Nityananda is manifested Godhead available to everyone and all without any distinction. As such He is the original spiritual master as well. All spiritual masters, therefore must be as good as Sri Nityananda Prabhu without imitation. The followers of Nityananda Prabhu both in theory and practice are all descendants of the Lord. The family of Nityananda Prabhu is not fixed up in a particular type of flesh and blood or the bones ever. Sri Nityananda Prabhu does not belong to any ingredi-

ents of the mundane world. There is no difference between His body and self as ordinary living being. It is an offence therefore to bring in Nityananda Prabhu to the characteristics of mundane plane and falsely claim to become His flesh and blood. Any one following the instructions of Sri Nityananda Prabhu and duly authorised by an Acharya can perform the duty of bonafide spiritual master. Such spiritual master is intimately connected with Sri Nityananda Prabhu but he can never claim to be identical with Him although he is no lesser than him in the matter of Spiritual mastership.

Sri Adwita Prabhu is the incarnation of the personality of Godhead. Sri Gadhadhar Prabhu is His Internal Potency and Sri Nityananda Prabhu is the Chief of His innumerable devotees and servitors. The external potency of Godhead is called Maya who can never stay as intimate associate of the Lord as much as darkness cannot remain in the presence of light, although darkness has no independent existence without light. Darkness is an illusion and temporary cover of the light.

The relation of a disciple with his spiritual master is as good as his relation with the Supreme Lord. The spiritual master shall always represent himself as the humblest servitor of the personality of Godhead but the disciple must look upon him as the manifested representation of Godhead. The author of Sri Chaitanya Charitamrita explains this fact very nicely in a number of Payars (Sonet) He says that according to the tenets of authoritative scriptures the spiritual master is equal in position like Sri Krishna because he bestows mercies upon his disciple.

A spiritual master is not therefore an enjoyer of facilities offered by a disciple but on the contrary he (the spiritual master) is a constant servitor as the parents are to their children. Without the most attentive service of the parents no children can grow up to a manhood and similarly without the care of the spiritual master no body can rise up to the plane of transcendental service.

In the Sreemad Bhagwat (11/17/22) Sri Krishna the personality of Godhead instructed Sri Uddhava as follows:

"My dear Uddhava, you can accept the spiritual master as myself. You should not, as a matter of fact, consider the spiritual master as an ordinary man and thus belittle his personality. Guru or the spiritual master represents all the dominating gods."

As we have already discussed the two principles of spiritual master namely the initiator spiritual master and the instructor spiritual master are one. So Srila Kaviraj Goswami says that the instructor spiritual master is as much a bonafide representative of Sri Krishna, because Sri Krishna Himself also teaches us as instructor spiritual master from within and without. From within He teaches us as Paramatma our constant companion and from without He teaches us as it is in the Bhagwat Geeta and so also as the instructor spiritual master.

The spiritual master is called Acharya or the transcendental professor, such professors of spiritual science, initiate the disciple in the studies of spiritual science and the ceremony observed in this connection is called Upanayan or to bring one nearer the spiritual master. One who cannot be so brought nearer to the spiritual master is indicated as sudra who remains without any sacred thread. The sacred thread hanging on the body of a Brahmin, Kshatriya and Vaishya is the symbol of such initiation by the spiritual master and the thread is not worth even a pie if the same is put on as a matter of boasting a high parentage. It is the duty of the spiritual master to initiate the disciple by thread ceremony and after such Samaskara or purificatory process, the spiritual master begins to teach the disciple Vedas. A Sudra born man is not debarred from such spiritual initiation but he must be approved by a spiritual master who is authorised to award the right of becoming a Brahmin, if he at all finds the disciple to be perfectly in order. Such spiritual master can be bonafide only, if he has himself a perfect knowledge of the Vedic shastras and he himself is accustomed to abide by the injunctions of the Shastras. Specific description of this spiritual mastership as well as the sign of bonafide disciple are described both in the Manu Samheeta (2/140) as also in the Vayu Puranam.

In the Srimad Bhagwatam also (11/29/6) Sri Uddhava Ji, after hearing from Sri Krishna all necessary instruction about Yoga, said "Oh My Lord! transcendental poets or experts in the spiritual science cannot express their indebtedness unto you even though they are endowed with a prolonged life of a Brahma. They are so unable because nobody can estimate the volume of your mercy which you manifest in the shape of a spiritual master from without and as the super soul from within; all for dissipating the unfavour-

able conditions of a living being and for revealing yourself in his pure heart.

In fact the Personality of Godhead out of His immense compassion only reveals Himself as the spiritual master. Therefore in the dealings of an Acharya there is nothing except a servitorship attitude on behalf of the personality of Godhead. He is the Supreme Personality of Servitor Godhead. Therefore if any person poses himself as an Acharya without such servitorship attitude, then he will be considered as offender and such offensive attitude cannot be a qualification of the Acharya. Centpercent servitorship attitude of an Acharya makes him a bonafide manifestation of the Supreme Lord and a real representative of Sri Nityananda Prabhu. Dissatisfied by an attitude of sense-gratification by mundanerone criticizes a real Acharya, dictated by envious temperament. But a bonafide Acharya is non-different from the personality of Godhead and therefore to maintain an envious attitude towards an Acharya is to envy the very personality of Godhead producing a subversive effect in the matter of transcendental realisation.

As mentioned above a disciple shall always behave with his spiritual master as manifestation of Sri Krishna. But at the same time it would be remembered always that a spiritual master cannot imitate or is authorised to imitate everyone of the transcendental pastimes of Sri Krishna. False spiritual master poses himself as identical with Sri Krishna in every action and exploits the sentiments of an innocent disciple in various ways. The impersonalist only can mislead the disciple that the spiritual master is identical with Krishna in every respect as such impersonalist desire ultimately to become one with Him. The real philosophy is Achinta Vedaved Tatwa which establishes every thing as simultaneously one and different from the Personality of Godhead. That is the real position of a bonafide spiritual master. Srila Raghunath Das Goswami confirms this fact and says that we should always think of the spiritual master in terms of his intimate relation with Mukunda (Sri Krishna). Srila Jiva Goswami, in his Bhakti-Sandarba (216) has clearly defined that a pure devotee's observation of the spiritual master and that of Lord Shiva as one with the Personality of Godhead is estimated in terms of their becoming very much dear to Him (the Personality of Godhead) being identical in all respects. Following the footprints of Srila Das Goswami and that of Srila Jiva Goswami later Acharyas like Srila Vi-

wanath Chakraborty has also confirmed the same truth in his celebrated prayers on the spiritual master that the spiritual master is accepted as identical with the Personality of Godhead in all the revealed scriptures but he is so accepted for his becoming very much dear and confidential servant of the Lord. The Gaudiya Vaishnavas therefore worship Srila Gurudeva (the spiritual master) in that light of being the servitor Personality of Godhead and in all old literatures of devotional service or in the songs of Srila Narottamdas Thakur, Srila Bhaktivinode Thakur or any other unalloyed Vaishnavas the spiritual master is always considered either as one of the confidential associate of Sreemati Radharani or the manifested representation of Srila Nityananda Prabhu.

A spiritual master who has to teach in the matter of transcendental science, cannot be a mannerless and senseless deviated person. A mannerless person deviated from the truths of spiritual science cannot be designated as the bona-fide Acharya. The Acharya spiritual master is divided into two as (1) liberated soul fully absorbed in meditation of devotional service and (2) as the invoker of spiritual consciences of a man by means of relevant instruction. The science of devotion is divided in respect of (1) the object of worship and (2) the means of worship. The Acharya who is authorised to deliver Krishna in the true sense of the term, enriches the disciple with full spiritual knowledge and thus awakens him in the act of devotional service. To become initiated by the spiritual master means the beginning of submissive aural reception of transcendental instructions and thus to awaken him in the practical service of Vishnu. This procedure of devotional service is known as Avidheya or actions which one is duty bound to do, the initiator spiritual master is the Personal manifestation of Shri Shila Madan Mohan Vighraha while the instructor spiritual master is the Personal representation of Shri Shila Govinda Deva. Both these deities are worshipped in Vrindaban. Shila Gopinath ji is the last attraction of spiritual realisations.

In the Bhagwat Geeta (10/10) it is clearly stated as how Lord Shila Govinda Deva instructs his bona-fide devotee. He says that persons who are constantly engaged in His transcendental loving service are awarded by Him an attachment for Him by enlightenment of theistic knowledge. And by this awakening of Divine Consciousness the de-

votee is enabled to relish the specific transcendental mellow in which he is eternally related.

This awakening of Divine Consciousness is awarded to such persons only, who are convinced, by devotional service about the transcendental nature of the Personality of Godhead. They know that the Supreme truth is the one without a second all Spirit and powerful Person full with senses transcendental and from Him everything is generated. He is the fountain Head of all emanance. Such pure devotees are always merged in the knowledge of Krishna and being absorbed in Krishna Consciousness the pure devotees exchange thoughts and realisations like big scientists exchange their views and result of researches in scientific academy. By each exchange of thoughts in regard to Krishna gives pleasure to the Lord and as such with pleasure only Sri Krishna favours them with all enlightenment. The maxim in English God helps them so to help themselves is also appreciable in this transcendental realm.

There are many such instances in the scripture about the personality of Godhead's action as the instructor spiritual master from within. He was the instructor spiritual master of Brahma the original living being of the cosmic creation. When Brahma was first created within this universe he was overwhelmed with andas to how he could apply his creative energy to decorate the whole cosmic situation. At first there was only sound and it resounded with the word 'Tapa' or to take trouble for spiritual realisation. One should voluntarily accept all sorts of troubles for spiritual realisation refraining from sense enjoyment. That is called 'Tapa'. The sense enjoyer can never realise God and His science. When Brahma thus initiated by Shri Krishna engaged himself in 'Tapasya' or in the acts of transcendental realisation, he was by the pleasure of Vishnu, able to visualize the transcendental world in spiritual sky known as Vaikuntha. Modern science can affirm this statement by its several discoveries like radio electrons, television, automation, transmission of radio messages etc. But the science which was applied in the painstaking of Brahma the original father of mankind was still more subtle than modern science and in time the material scientist may be able also how we can communicate with the Vaikuntha world which is far beyond the material sky. When Brahma was able to enter into the Vaikuntha world, he enquired

about the potencies of the Supreme Lord and the enquiry was met by the personality of Godhead in six consecutive statements. They are as follows and they are exactly the instructions from the Personality of Godhead as the Supreme spiritual master (Bhagwat 219/30-35).

(1) Transcendental knowledge about Shri Krishna is deeper than the impersonal knowledge of Brahman. Such knowledge is not only related with the fame and Personality of Shri Krishna but also it includes all other knowledge which are all related with Shri Krishna. There is nothing in existence which is not related with Shri Krishna. In a sense there is nothing except Shri Krishna and yet nothing is Shri Krishna except His Primeval Personality of Godhead. All these knowledges make a complete transcendental science. And Vishnu wanted to give Brahma the full fledged knowledge of all about them. The mystery of this transcendental knowledge eliminates in personal attachment for the Supreme Lord with a resulting effect of detachment for everything non-Krishna. And there are nine different transcendental means for attaining this stage which are substantiated by the submissive process of 'hearing, chanting, remembering, serving the lotus feet, worshipping, praying, assisting, fraternising and sacrificing everything for Him.' These are different parts of the same devotional service which is full of transcendental mystery. The Lord said to Brahma that He was pleased upon Brahma and by His Grace only the mystery was being opened.

(2) The mystery is about His Personality and His transcendental Personal Form. The mystery is about the symptoms of His Form which is distinct from any form of mundane elements. The mystery about His memorable forms as Shyamsunder, Warayus, Rama, Gour Sunder and His colour of the form namely whitish, yellowish, reddish and cloudish. The mystery is about His qualities as responsive personality of Godhead to the pure devotees and impersonal Brahman to the dry speculators. His uncommon activities like lifting of the Govardhan Hill, marrying as many as sixteen thousands of Queens at Dwaraka or to enter into Rasa Dance with the damsels of Braja expanding Himself in as many forms as there were the damsels. And many many other uncommon acts of which only one aspect of scientific knowledge is presented in the body of the Bhagwatgita so widely

read and adored all over the world by all classes of scholars with as many interpretations as there are the number of empiric philosophers. Thus He disclosed Himself in all the above mysterious aspects. The truth was revealed to Brahma by the process of descending knowledge without any help of the ascending process. His mercy descends from Him to a devotee like Brahma or from Brahma to Narada and from Narada to Vyasa and Vyasa to Sukhdeva etc. in the bonafide chain of disciplic succession. We cannot discover the mystery by any of our mundane endeavour but it is opened only by His Grace to the proper devotee. And there are different stages of such devotees. The mystery is gradually opened in the proportion of gradual process of development of service attitude. In other words, the impersonalists who simply depend on the strength of their poor fund of knowledge by a speculative habit without any submissive service of hearing etc. as mentioned above, cannot penetrate into that mysterious region of transcendence where the Supreme Truth is a transcendental, Person without a tinge of material elements. Discovering the mystery means elimination of the impersonal feature realised by a common class of servitor.

(3) In the course of disclosing the mystery of transcendental personality of Godhead, the word 'Aham' is deliberately used. This, 'Aham' word is extensively used in the Bhagwat Geeta also which is the preliminary study of Shreemad Bhagwat. Impersonal feature of the Absolute person is called Brahman is clearly explained in the Bhagwat with emphasis in the word 'Aham'. The Lord is never a created being of the cosmic manifestation. He exists prior to the creation of this material world. The impersonal Brahman or the inexplicable unknown are all subordinate to the transcendental person. And after the annihilation of this cosmic creation He shall exist eternally. In the Srutis or Vedas the same truth is explained in the following words namely, "There was Vasudeva only before creation and there was neither Brahma nor Shankara" "Only Narayana was there and none else including Brahma and Rudra" etc. His existence means His Name, Fame, Form, Qualities, paraphramia everything. The king is there means the king is there with all his associates and aristocracy. The king is never alone. When the name of the king is uttered, all his estates and para-

"Godhead is Light, Nescience is darkness. Where there is Godhead there is no Nescience."



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(It educates humanity of its Divine nature)

Under direct order of His Divine Grace Sri Srimad Bhakti-Siddhanta Saraswati Goswami Prabhupada
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PART XVII

Variety of Planetary System

In the 'Brahma Samhita' fifth chapter there is a description of variegated planetary system even within the material world. And in the Bhagwat Geeta, such variegated planetary system in thousands and crores of material universes, are considered to be the one-fourth part of the complete creative energy of Godhead. The major three-fourth part of the Lord's creative energy is manifested in the spiritual sky called by the name *Paravyoma* or the *Vaikuṇṭha Loka*.

The explanation of the 'Brahma Samhita' is now confirmed by the material scientist as much as he (the material scientist) has admitted of the anti-material world. We have discussed about the anti-material world in the last issue of the 'Back to Godhead' (20-3-60) and in this article we shall try to give some idea of the variegated planetary system within the material universes.

There was a news from Moscow dated 21st February as follows: (Indian Express New Delhi dated 22/2/60).

"Russia's well known professor of astronomy Boris Vorontsov-Veljanino said that there must be an infinite number of planets in the universe inhabited by beings endowed with reasons."

This statement of the Russian astronomer is but the latest confirmation of the statement of the 'Brahma Samhita'. In the 'Brahma Samhita' the description is summarised as follows:—
'Yasya prabha prabhavata jagadavda koti koti varasidadi vibhuti bhinnam tad brahma niskulama annata ashasabhitam gorindam adi purusaham tam abam bhajami.'

According to 'Brahma Samhita' as mentioned above there is not only infinite number of planets as confirmed by the Russian astronomer but there is an infinite number of universes also. And all these infinite number of universes with their infinite number of planets within, are floating on and are produced of the Brahma effulgence emanating from the transcendental body of Govinda (Lord Sri Krishna) the Primeval Lord who is worshipped by Brahma the presiding deity of the Universe where we are residing.

The Russian astronomer confirms also that all the planets, which are estimated to be not less than approximately 100,000,000 planets. And in the 'Brahma Samhita' it is said that in each and every one of the infinite number of universes, there are infinite number of variegated planets.

The astronomer's view was seconded by professor Vladimir Alpatov, a biologist. According to him, some of the above mentioned planets had reached a state of development corresponding to that of earth. The report adds also as follows:—

"It could be that life similar to that in earth, flourished on such planets."

"Doctor of chemistry Nikolai Zhiron covering the problem of atmosphere on other planets, pointed out that the organisms of a Maritian, for instance could very well adapt itself to normal existence with a low body temperature."

"He said that he felt that the gaseous composition of Maritian atmosphere was quite suitable to sustain life of beings

which have become adapted to it."

This adaptability of organism in different varieties of planets, is described in the 'Brahma Samhita' as *Vibhuti bhinnam* i.e., each and every one of the innumerable planets within an universe is endowed with a particular type of atmosphere and the living beings there are more perfectly advanced in science and psychology on account of better atmosphere of life. *Vibhuti* means specific power and *Bhinnam* means variegated. Scientists who are attempting to explore the outer space and trying to reach other planets by mechanical arrangements must know it for certain that organisms adapted to the atmosphere of the earth cannot exist in the atmospheric influence of other planets. As such the attempt to get into the orbit of the Moon, the Sun or the Mars, as they are anxious to get into these particular planets, will be completely a futile endeavour of man on account of different atmosphere prevailing in those planets which are described in the 'Brahma Samhita' as *Vibhuti bhinnam*. Individually however one can attempt to go into any planet he desires but this is only possible by psychological changes in the mind of a particular person. Mind is the nucleus of the material body. The gradual evolutionary process of the material body depends more or less on the psychological changes in the mind. The change of bodily construction of worm into a butterfly and in the modern advancement of medical science to convert a man's body into a woman or vice versa all these depend more or less on the psychological change of the mind.

In the Bhagwat Geeta it is said that at the time of death if anybody concentrates his mind upon the Form of the

Personality of Godhead Shri Krishna and thus doing relinquishes one's body—such person at once enters into the spiritual existence in the anti-material world. This means that anybody who practises constantly for psychological changes of the mind from matter to the Spiritual Form of Godhead by performances of prescribed rules in the devotional services, can easily attain to the kingdom of God in the anti-material sky and there is no doubt about it.

And in the same way if any body desires to enter into any other planet of the material sky, he can go there just after quitting the present body, i.e., after death and enter into the atmosphere of the particular planet one desires to enter in. Thus if some body wants to enter into the moon planet, as they are now attempting or into the Sun planet or into the Mars, one can do so simply by performing statutory acts for that purpose. The Bhagwat Geeta confirms this statement in the following words. "The thing which a person meditates upon at the time of death, and quits his material body in that state of mind, does at once attain to that particular thing after death." Maharaj Bharat in spite of his severe penances, thought of his stag at the time of his death and thus he became a deer after death but with clear consciousness of his past life. This is very important point. The atmosphere created at the time of death is but an after-effect of the actual deeds which one performs during his duration of life.

In the Sreemad Bhagwat (3/32) the process of entering into the moon planet is mentioned as follows:—

"Materialistic minded men, who have no information of the Kingdom of God are almost mad after material acquisition of wealth, fame and

adoration. Such men are interested in the progressive welfare work of the family unit for self-satisfaction and progressively extending the activities for social or national welfare. Such men do attain to the desired object by material activities in the prescribed mechanical or ritualistic discharge of duties and are thus inclined to satisfy the *Pitris* or the bygone forefathers and so also other controlling gods by performances of sacrifices as presented in the revealed scriptures. Addicted to such acts of sacrifices and ceremonial observances such men do enter into the moon planet after death. When a person is thus promoted to the atmospheric conditions of the moon he gets the necessary strength to enjoy the drinking of 'Somaras' (a celestial beverage). The Moon planet is a place where the demigods like *Chandra* is the predominating deity. The atmosphere and amenities of life there, are far more comfortable and advantageous than those what we have got to utilize here. And reaching there if a person does not utilize the opportunity to get promotion to other better planets, he is degraded and is made to come up again on this planet or any other similar one like the earth. And such materialistic persons even though they attain to the topmost planetary system, do certainly get themselves annihilated at the time of periodical general disappearance of the cosmic manifestation."

So far as the planetary system in the spiritual sky is concerned there are unlimited number of *Vaikhantas* in the *Paravyoma* and the ratio is that the manifestation of the Lord's internal potency, that is the spiritual sky, is three times greater than that of the material sky made by the external energy.

Poor materialist are busy in political adjustment in a place which is most insignificant in the evaluation of God. What to speak of this planet earth the whole universe with innumerable planets up and down is compared with a grain of mustard packed in a bag. Such poor materialist makes plan here to live comfortably and thus waste most valuable energy of human life in a thing which is never to be completed. Instead of wasting time in that plan making business a plain and simple life with high thinking of spiritual life would have saved the misguided human being from perpetual unrest which is a gift of matter.

Even if a materialist wants to enjoy developed material facilities, he can transfer himself to the other many material planets where

he can experience more and more advanced material pleasures. The best plan of life is to prepare one self for going back definitely to the spiritual sky after leaving this body-but yet if any one wants to enjoy the largest amount of material facilities, one can transfer himself in the other planets, not by means of playful sputniks which are simply childish entertainments but by psychological effects, and learning the art of transferring the soul by mystic powers. The yoga system is also materialistic in as much as it teaches to control the movements of air within the body. The spiritual spark, soul is floating on air within the body and breathing exhalation are the waves of that air containing the soul. Therefore yoga system is a materialistic art of controlling such air which can be placed by practice of yoga from the stomach to the navel, from the chest to collarbones, from collarbones to the eye balls and from the eye balls to cerebellum. And from the cerebellum the expert yogi can convey his own soul to any planet he desires. The velocity of air or light is taken in to consideration by the material scientist but they have no information of the velocity of matter namely the mind and intelligence. We have some experience of the velocity of the mind because in a moment we can transfer the mind to lacs and crores of miles away. Intelligence is still finer matter. Finer than intelligence is the soul which is not matter at all but it is spirit or anti-matter and is coarser and coarser times finer and powerful than intelligence. We can thus make an imagination of the velocity of the soul and how quickly it can travel from one planet to another by its own strength without any help of any sort of finer material vehicle.

Animal's civilisation of eating, sleeping fearing and sense-gratifying, has misled the modernised man and they have forgotten how powerful a soul he is. As we have already described that the soul is a spiritual spark which is many many times illuminating, dazzling and powerful than the sun, the moon or electricity. Human life is spoiled by not realising his real identity. And Lord Shri Chaitanya Mahaprabhu along with Nityananda appeared to save the man from the type of misleading civilisation.

How the yogies can travel in all the planets of the universe is also described in the "Bhagwatam" as follows:

When the vital force is thus lifted on the cerebellum there is every chance of these force being burst out from any one of the holes like eyes, noses, ears, as these are the

places which are known as the seventh orbit of the vital force. The yogies therefore can block out these holes by complete suspension of passing air and carefully the yogi concentrate the vital force in the middle position or in between the eye brows. At this position the yogi can think of in which of the planets he wants to go after leaving this body. He can decide either to go to the abode of the Krishna in the *Vaikhantas* which are transcendental places where nobody is required to come back again in the material world or at least if he desires not to go directly to the planets of the spiritual sky but wants to have a travel over the higher planets in the universe, he is at liberty to do so in that position.

For a perfect yogi who has attained success in the system to leave this material body in perfect consciousness, the process is as easy as an ordinary man in life time goes from one place to another. As already discussed the material body is just a covering of the spirit soul, mind and intelligence is the under cover and gross body of earth water air etc., is the overcoating of the soul. As such any advanced soul who has realised himself by the yogic process or the linking up process from matter to spirit—can leave these shirting and coatings of the soul in perfect order and as he desire. One has complete freedom by the grace of God. The Lord is kind upon us that we can live anywhere either in the spiritual sky or in the material sky and in any planet fixed up thereof. Misuse of this freedom makes him fall down in the material world and live in a conditional life full with three fold miseries. To live a miserable life in the material world is a choice of the soul as it is nicely illustrated by Milton's "Paradise Lost" poem try and not of chance and from the material world also by his own choice he can go back to home, back to God Head.

So in that critical time of placing the vital force in between the two brows, he is to decide where he wants to go. If he is completely reluctant to keep any connection with the material world, he can do so and within less than a second he can reach the transcendental *Vaikhantas* and appear there completely in spiritual body just suitable to him in the spiritual atmosphere. He has simply to desire to leave the material world both in finer and grosser forms and then put on the vital force on the topmost part of the skull and leave this body from the hole of this skull called *Brahmandra*. That is the highest perfection of practising yoga system.

But as he is endowed with the freedom of will and as such if he does not wish to get himself completely freed from the material world but enjoy a life of *Brahma pada* or to occupy the post of *Brahma* and to see the place of materially perfect beings called the *Siddha Loka* where a living being has full capacity of controlling the gravity, space, time, over Lordship, etc., then he has not got to leave the mind and intelligence (finer matter) but can simply give up the grosser matter and thus go upto the highest place of the material universe.

The sputniks or the so-called man-made planets made of mechanical arrangements will never be able to carry human being in the inter-planetary outer space. Even they cannot go into the so much advertised moon. The reason is repeated again in the higher planetary system the atmosphere is different from here. Each and every planet has its particular atmosphere and if one wants to go to any particular planet any where within the material universe one has to get his material shirt and coats made up exactly adaptable to the climatic condition of that particular planet. It is just like this. If a person wants to go from India to Europe where the climatic condition is different from India, then one has to change his dress accordingly. Similarly complete change of dress as much as we require to change the body when we want to go up to the transcendental planets of *Vaikhantas*.

The difference is that if we want to go to the highest material planet we need not change the finer dress of mind intelligence and ego but we have to change the gross dress made of earth, water, fire, etc.

But when we go to a transcendental planet we require to change both the finer as well as gross bodies and we have to reach in the spiritual sky completely in spiritual forms. The change of dress will automatically take place simply by desiring it at the time of death. This desire is possible only if we practise it during the conscious state of life. Such desires when practised in relation with material world, are called fruitive actions. When such desires are conducted in relation with the kingdom of God, it is called divine or devotional service which is discussed also in this issue.

DEVOTIONAL SERVICES

(English version of the 'Bhakti Rasamrita Sindhu' by Sri Rupa Goswami)

Edited by Tridandi Goswami Abhay Charan Bhaktivedanta Swami

TEXT

Akhila, Rasa, Amrita, Murti, Prasanna, Ruchi, Raddha, Tara, Pali, Kalita, Shyamā, Lalita, Rādhā, Preyan, Bidhū, Jayati.

Akhila—All inclusive. Rasa—Mellow. Zest. Amrita—Nectar. Murti—Form. Prasanna—Expanding. Ruchi—Attractive features. Rūḍha—Controlling. Tara—of the name. Pali—of the name. Kalita—Influenced by. Shyamā—of the name. Lalita—of the name. Rādhā—Shrīmatī Rādhārāṇī. Preyan—Dearest. Bidhū—Consort. Jayati—Exists with glories.

Translation

Lord (Śrī Kṛṣṇa) Who is the dearest consort of Śrīmatī Rādhārāṇī—exists eternally with all glories. He is all inclusive Personality Mellow transcendental in His eternal Form. By the expansion of His multi attractive features he is the controlling deity of the cowherd damsels like Tara, Pālī with influence over Shyamā and Lalitā.

Purport.

Lord Śrī Kṛṣṇa Who is the Personality of Godhead in His eternal Form is glorified because He has endeared Himself by His acts of benevolence in disseminating the different kinds of Rasa or Zests. Rasa is psychologically described as a sense perception. But the sense perception, which we experience in our material conception of life,—is a perverted reflection of the reality. The reality is approached by self realisation of understanding the all inclusive Personal Form of the Supreme Who is all attractive Śrī Kṛṣṇa. The very name of Śrī Kṛṣṇa is suggestive of a conception of complete attraction by dint of wealth, strength, influence, beauty, knowledge and renunciation. Complete embodiment of all these opulences combined together in their fullness, is exhibited by the manifested activities of the Lord when He is, out of His causeless mercy, within our view, although the Supreme Person is transcendental to the speculative actions of thinking, feeling and willing of a living being.

The eternal consort of Śrīmatī Rādhārāṇī is Lord Śrī Kṛṣṇa Who is plenarily manifested as the speaker of the Bhagwat Geeta,—has His innumerable beams of expansions and each and every one of them is a complete Bidhū or

the one who vanquishes all kinds of distresses of the devotee. Even the Āśuras or the atheists who are enemies of the Lord are benefited by His causeless mercy although superficially they appear to be slain by the Lord. Āśuras who are killed by the Lord do also attain to the platform of Mukti or liberation which is the destination of the impersonalist empiric philosophers. As such He is all attractive both for the Āśuras or the non-devotees materialistic living being and the Suras or the devotees. He is glorified evidently both by Suras and Āśuras alike. In the battlefield of Kurukshetra Lord Śrī Kṛṣṇa was glorified even by the opposite camp of Arjuna when Bhīma addressed Lord Śrī Kṛṣṇa to be the relative of Arjuna the victorious warrior. And those who died in the battlefield of Kurukshetra, attained the highest stage of liberation simply by fixing up their eyes over Him while dying in the field.

By His fullness of opulences and on account of His becoming the One without a Second competitor and His being the Lord of all creatures, He is worshipped even by the Supreme directors of the cosmic creations. He is attractive even by His personal decorative features. Lord Śrī Kṛṣṇa is observed always decorated with multi ornaments of apt position. His earrings, His crown, His bangles, His Necklace, and belt etc. bedecked with most valuable jewels and His attractive smiling face smeared with the pulp of sandalwood on the forehead and His yellowish silken garments all combined together make his full attractive Personality. The whole 'Bhagavatam Purāṇam' is practically a vivid description of His fullness of attraction and in the beginning of the same the Lord Śrī Kṛṣṇa is discriminated from all other plenary manifestations or incarnations with emphasis on His becoming the Original Form of Godhead and the Personality of Godhead as He is. And considering all these features of His Person and transcendental qualities as described in all the Vedic revealed scriptures,—Lord Śrī Kṛṣṇa is undoubtedly the all attractive eternal Form of all Rasas.

In the present context of His transcendental features He is the Predominating Lord of the primary Rasas called

Santa (transcendental inaction) Dasya (transcendental servitorship) Sakhya (transcendental fraternity) Vatsalya (transcendental conjugation). In His transcendental Form in relation with the denizens of the Brajabhumi, He is the embodiment of spiritual bliss. The spiritual bliss is described in the *Brahma Sūtras* also.

So for other Rasas which are secondary and individually connected with Him He is very properly described in the Bhagavatam on the arena of the King Kansa of Mathura. He is described there as follows:—

Mallānām aṣṭāni (thunderbolt for the wrestlers) *Narānām Narabara* (for ordinary man, He is the most perfect form of man) *Strīnām amara mūrīmān* (for the woman He appeared to be personified Cupid or the most desired of the opposite sex) *Gopānām swajana* (for the cowherdmen He appeared to be the most beloved kinsman) *Anatām ħitibhujām sātā* (for the culprit minded rulers He appeared to be the most redundant governor) and *Swapitro sisu* (for the parents He appeared to be a small child) *Mitru Bhogapate* (He appeared to be death personified before the King of Bhoja, Kansa) *Virāta aviduṣham* (He identified Himself with the all pervading universal self for the less intelligent persons) *Tatwam param yojinām* (He appeared to the mystics to be the Absolute Truth) *Vṛṣṇinam para-deva* (for the Vaishnavas or to the descendants of Vṛṣṇa He appeared to be the highest worshippable deity) And thus known to the respective knowers according to their respective power of knowing Him, the Lord Śrī Kṛṣṇa entered the arena of King Kansa accompanied by His elder brother Śrī Valadeva.

In the revealed scriptures the Rasas are described to be of twelve different sets. They are as follows:—

1. Roudra (anger). 2. Adbhuta (wonderful). 3. Sringara (conjugal). 4. Hasya (comic). 5. Vira (Chivalrous). 6. Daya (merciful). 7. Dasya (Servitorship). 8. Sakhya (fraternity). 9. Bhayanaka (Ghastly). 10. Vitthata (shocking). 11. Shanta (neutral). 12. Vatsalya (parental). Sringara and the Madhurya Rasa are one and the same. These twelve Rasas are standard Rasas and Lord Śrī Kṛṣṇa is evidently the embodiment of all these Rasas. He is not only the enjoyer of the Madhurya Rasa or the Sringara Rasa with Śrīmatī Rādhārāṇī but He is the enjoyer of the Vatsalya Rasa when He kills Āśuras like Kansa and Jarandha. In the creation of the Lord, there is nothing more than the above mentioned standard twelve Rasas in the matter of dealing

with one another. Activities of the living being are accelerated by one of the Rasas either in its original form or in a perverted form. But all the Rasas are emanation from the Transcendence. There is no existence of any sort of reciprocation of Rasa if it is not emanated from the Supreme. Everything that has its original source of emanation from the Supreme Being and that is the confirmation by the first sūtra of the Vedānta Sūtras (*Jaiminīyopaniṣad*) And Śrī Kṛṣṇa being the original form of Godhead He is conclusively the reservoir Fountain Head of all the Rasas described above. And as such the Rasa in relation with Him become the absolute in nature. The Lord being the Absolute Truth any one of the above Rasas is Absolute in nature in relation of reciprocation with His service. The Lord being the enjoyer of all the Rasas the reciprocator is either directly or indirectly a constitutional servitor of the Lord exchanging the different Rasas. And therefore the devotees who serve the Lord directly in the primary Rasa of Dasya, Sakhya, Vatsalya and madhurya are super servitors or eternal servitors than those who serve Him in the secondary Rasas of Roudhra, Adbhuta, Hasya etc. which are seven in all. Actual position of the living being is to serve the Lord and nothing more. The living being cannot become the Absolute Master at any stage of his existence namely—Materially or spiritually. Materially he can falsely pose himself as the master and being baffled in that attempt such servitors desires to annihilate his existence by becoming one with the Lord. This desire of becoming one with the Lord is not even within the jurisdiction of the Shanta Rasa and therefore except the five primary Rasas all other Rasas are exhibited outside the spiritual realm. But his oneness is transcendently realised in the primary five Rasas because in the Absolute realm although there is constant reciprocation of the primary Rasas between the Lord and His eternal reciprocators or eternal servitors, qualitatively there is no difference between the Lord and the servitors: In the absolute realm there is no difference between Rādhārāṇī and Kṛṣṇa or between Yasoda and Kṛṣṇa and so on. The reciprocators in the absolute Realm and in the relative world, are essentially and qualitatively one and the same but quantitatively there is difference between two namely the Lord and the servitors. The Lord is the immense source of supply of all the Rasas while the living entities are recipients only in their different capacity. In other words the Lord is the Whole while his.

Servitors are Constitutional Parts and Parcels only. The parts and parcels have therefore limited potency to enjoy and as such the parts and parcels of the Lord cannot be actually said as enjoyer in the proper sense of the term. Such reciprocators of the Rasas therefore properly termed as the enjoyed or the servitor partaker of the enjoyment enjoyed by the Lord. Although the Rasa of reciprocation is equally partaken both by the Lord and the servitors, the Lord is the Predominant enjoyer while the parts and parcels are predominated enjoyer. Real enjoyment of the living entity is realised in that way otherwise he can simply merge himself with the Lord by annihilating his constitutional position as he is emanated from the Supreme. This constitutional position of parts and parcels are predominantly existent in the Absolute Realm whereas the secondary Rasas are manifested in the relative world. When the Lord therefore desires to enjoy the secondary Rasa with His servitors such reciprocation is brought into existence in the relative world by the desire of the Lord. These secondary Rasa when they are actually dovetailed with Absolute Person the result is the same as that of other primary Rasas. Therefore the Vivatsa Rasa, displayed between the Lord and Kansa also terminated in the liberation of Kansa on account of Sri Krishna's becoming the Absolute Person.

Therefore the servitor living being, if at all he wants to relish any one of the above Rasa, he must reciprocate the same with Sri Krishna who is the unlimited ocean or sources of all Rasas. One can derive any amount of Rasa of a particular type from that resources simply by such reciprocation with Krishna. "Gopal Tapani" directs therefore conclusively that Krishna is the Supreme Fountain Head of all the Rasas which are also confirmed by the Sruti or the Vedas. One should therefore always meditate upon Krishna to derive a particular type of Rasa according to one's choice and under proper direction of the spiritual master.

Krishna appeared to Kansa as death personified because Kansa choose to kill Krishna from the beginning of His appearance. Similarly the Gopi wanted to have Krishna as the lover and therefore Krishna treated with them as the most fascinating lover displayed by the Madhurya Rasa of a transcendental paramour.

The conclusion is that the Personality of Godhead reciprocates with His servitors in the proportion and quality of service rendered unto Him. No body is doing anything except this reciprocation of Rasas between Krishna and himself and thus one is reaping the desired result in the proportion and quality of service illusioned in contamination with the material energy whereas such service is transcendental in the Absolute Realm where illusion is conspicuous by its absence only. The quality of service to Sri Krishna in the highest plant form is exhibited by the Gopis and such service is ecologised in the 'Bhagabata' in the following words. "What is that penance which the Gopis had performed so that they are privileged to enjoy the drinking of the nectar of Lord's beauty which is as much unfathomed as His other opulences are.

With the Gopis therefore the highest transcendental quality of Rasa is reciprocated by the Lord and out of them the specifically mentioned Gopis of the name Taraka, Pali, Shyama, Lalita and Shrimati Radharani are significant. In the Puranas the names of the Gopis like Gopali, Palika, Dhanya, Vishakha, Danistha, Radha, Anuradha, Somabha, Taraka etc. are mentioned. And in the 'Dwarka Mahatma', the names of the Lalita Shyamala, Saibya Padma Bhadra along with Vishakha are mentioned as the chief of the damsels of Brajabhumi. There is such mention of the names of the Gopi in 'Skandha Puranam' also. Such Gopis were attracted by the beautiful and attractive features of the Form of Sri Krishna. They were not only attracted but also they were actually under the control of Lord by the paramorous feeling of the lover and the beloved. Such transcendental feelings of the pure Gopis are never to be compared with the erotic principles of the mundane world. In these transactions of highest reciprocations of Rasas Shrimati Radharani stands to be the supermost partaker. She is therefore actually the counterpart emblem of all the Rasas which are reciprocated between Krishna and Radha in a specific manner unknown even to Krishna—both being equally full and perfect there is constantly an overflow of transcendental bliss which is purest form of competition of the 'Ahladini' energy or the transcendental pleasure giving element potent in the Lord but displayed by Radharani.

In the *Uttarakanda* of the

Padmapurana, such reciprocation of highest transcendental mellows is affirmed by ecologising the place called by the name *Radhakunda* where the Lord Krishna and Radharani exhibited their reciprocal fullness. Radhakunda is therefore as much dear to Sri Krishna as Shrimati Radharani. In Dwarka Rukmini is mentioned as the topmost queen of the Lord and similarly in Vrindaban Radharani is the topmost of the Gopis. The pastime functions of Vrindaban represent greater degree of Rasa reciprocation than Dwarka. As such Radharani is more conspicuous than Rukmini. She is there the all attractive counterpart of the all attractive Lord and therefore She is the highest embodiment of the *Ahladini* potency of the Lord. Voluntarily the Lord bifurcated Himself both as Radha and Krishna and again joined together in the still more attractive Form of Sri Chaitanya Mahaprabhu. In other word the devotees of the Lord Sri Chaitanya Mahaprabhu are eligible candidates for approaching the Fountain Head of all Rasas. According to Sri Jiva Goswami the names of both Radha and Krishna are mentioned in the Rigveda, as "Radha Madhava". Men with poor fund of knowledge and so called adherents of the Vedas indulge in pragmatic discussions concerning Radha and Krishna without consulting the authoritative statements of the Goswamins headed by Sri Rupa Goswami and followed by Sri Raghunath Das Goswami. Sri Norottamdas Thakur therefore recommends to the serious students of Rasa science to surrender unto the protection of the merciful Goswamins who left all material association of aristocracy and comfort and voluntarily accepted the part of a rigid mendicant to bestow upon the fallen souls like us their highest gift of benediction in the matter of love affairs of Radha and Krishna.

The transcendental science of the love affairs of Radha and Krishna is not a thing easily understandable even by the highest talented persons and materialistic opportunists. Those who therefore try to realise the affairs of Radha and Krishna in puffed up manner of materialistic scholarship will vanish in the womb of oblivion if they are reluctant to consult the books left by the Goswamins. 'Bhakti Rasamrita Sindhu' on which we are attempting on an English version following the foot prints of the Goswamins, is the first of a series of books in this connection.

This preliminary study in the science of Devotional service is therefore cautiously done by boring the transcendental subject within the purview of a serious student.

Metaphorically Bidhu means the moon. As such the Lord is compared with the moon although He is sometimes compared with the most powerful sun. He is compared with the moon per excellence not in the sense that the moon is less powerful than the sun. On the other hand He is not compared with the sun on account of the sun's inability to counteract the fatigue of a tiresome man. It is the light of the moon only which is soothing to such tiresome person. We want to drink Rasa for getting ourselves relief from the tiresome effect of dry material life. Tiresome people in order to mitigate the fatigue of day's labour try to eschew a particular type of Rasa from the more tiresome sounds of radio and other materialistic instruments of relaxation but the foolish people do not know that real Rasa is flowing under the Lotus feet of Lord Sri Krishna. He is constantly disseminating the flow of transcendental Rasas in the soothing way of the moonlight. Therefore He is compared with the moon which has a specific cooling effect on the fatigued person. In the spring the moon light is still more soothing. The spring moon is the sum total of all the Rasas of other seasons and thus Sri Krishna is compared with the moon delightfully displayed along with the twinkling stars of the name Taraka etc. In that metaphorical explanation the word *Roddha* means covered and *Pali* means the range. In other words the rays of the moon has covered the twinkling light of the range of stars. This beautiful features of the moon is exhibited at night which is compared with the name of dark *Shyama*. In this metaphorical combination of words *Lalita* means pastime and *Anurita* is the moon light itself.

As the moonlight, stars and their reciprocal pastime all concerned in the night alone, so also Lord Sri Krishna's pastime in the highest zest of transcendental Rasa is possible at night alone along with Shrimati Radharani and her eternal associates. In that night illuminated by the moon the stars known as *Anuradha* or *Radha* is more intimately connected with the star known by the name *Vishaka*. As the moon is more beautiful on the full moon night of spring, similarly the attraction of Krishna is fully displayed in the matter exchanging Rasa

Godhead is Light, Nescience is darkness. Where there is Godhead there is no Nescience.



(An instrument for training the mind.)

Edited and Founded

(It educates humanity of its Divine nature)

Under direct order of His Divine Grace Sri Srimad Bhakti-Siddhanta Saraswati Goswami Prabhupada
By Tridandi Goswami Abhay Charan Bhaktivedanta Swami

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PART XVIII

RELEVANT ENQUIRIES

(Athato Brahama Jijnasa)

A small child walking with his father goes on enquiring constantly. He asks his father so many odd things and the father has to satisfy him with proper answers. When I was a young father in my householder-life I was overflooded with hundreds of questions from the then second son who was my constant companion. One day it so happened that a bridegroom party was passing our tram car and the four year old boy, as usual enquired what was the big procession. He was given all the possible answers or his thousand and one question regarding the marriage party and at last the question came from him whether his father was married! This queer question gave rise to a loud laughter for all the elderly gentlemen present there but the boy was astounded as to why we were laughing. Anyway the boy was somehow satisfied by the married father. And the lesson from this incidence is that a human being, as he is a rational animal, is born to make enquiries and questions. The greater the number of questions, the greater is the advancement of knowledge and science. The whole material civilization is based on this originally volume of questions by the man asking from the elderly persons. The elderly persons give away the proper answers to the questions of the youngsters and thus the progress of civilization is made one step after another. And the highest intelligent man makes enquiries in what is next after death. Less intelligent persons make less enquiries but in the case of higher intelligence the questionnaires are still higher and higher.

Maharaj Parikshit the great Emperor of the whole World was accidentally cursed by a Brahmin to meet death within seven days

and that being bitten by a serpent. The cursing Brahmin was a boy only and yet he was so powerful but still without knowing the importance of the great King the boy foolishly cursed him to meet death within seven days. The incidence was later on lamented by his father whom the King had offended. When the king was informed of the unfortunate occurrence, he at once left his palace home and went to the bank of the Ganges near his capital for being prepared for the impending death. And because he was a great king almost all the sages and learned scholars assembled there where the king was fasting prior to his leaving mortal body. At last Sukhdev Goswami the youngest contemporary saint also arrived on the spot and he was unanimously accepted for the chair of the meeting even though his great father was also present in that meeting. The king respectfully offered him the chair and asked him relevant questions in the matter of his passing away from the mortal world which was to take place on the seventh day thence forward. The great king as the worthy descendant of the devotee Pandavas made the following relevant enquiries from the great sage Sukhdeva. He asked "My dear Sir, You are the greatest of the great transcendentalists and therefore I beg to ask you submissively about my duties at this moment. I am just on the verge of my death and as such what should be done by me at this critical hour. Please let me know my Lord also what shall I hear know, what shall I worship or whom shall I remember now. A great sage like you does not stay at the house of a householder more than necessity and it is my good fortune that

you have kindly come here at the time of my death. Please therefore give me your direction at this critical hour and oblige."

The great sage thus being pleasingly asked by the king answered his questions authoritatively as he was not only a great transcendental scholar but also he was well equipped with the qualities of God as he was the worthy son of Vadranya or Vysdeva. He said:—

"My dear King, your enquiry is very much relevant and it is also beneficial for all the people for all the time. It is relevant because such enquiries are the top most of all other enquiries on account of being confirmed by the teaching of the Vedanta Darshan. It is *atmabhi samanta* i.e., those who are liberated soul with full knowledge of spiritual identity—do put forward such relevant enquiries in order to elucidate further informations in the matter of Transcendence."

"Srimad Bhagwatam" is the natural commentary of the great Vedanta or Sarirak Sutras compiled by Srila Vyasdeva. The topmost Vedic literature with nucleus of basic enquiries on the transcendental subject of spiritual knowledge—is the Vedanta Sutra. Srila Vyasdeva compiled this great treatise but still he was not satisfied in his mind. He happened to meet at that time Sri Narada his spiritual master who advised him to describe the identity of the personality of Godhead and upon this advice only he meditated on the principle of Bhakti Yoga which showed him distinctly what is the Absolute and what is the relativity or Maya on perfect realisation of these facts only he compiled the great narration of the beautiful Srimad Bhagwatam which begins from the practical and contemporary historical facts in the life of Maharaj Parikshit.

The Vedants Sutra begins with the key enquiry in Transcendence. It is said there as *Athato Brahman Jijnasa* i.e. one

should now enquire about Brahman or the Transcendence.

So long a man is in the full vigour of life he forgets the naked truth of death which he has to meet and till the foolishman does not make any relevant enquiry in the real problems of life. Every one thinks he will never die although he sees in every second the evidences of death before his eyes. Animalism and humanity is distinguished here. An animal like a goat does not understand about his imminent death although just before it another brother goat is being slaughtered. It will stand peacefully just before it being allured by a bunch of green grass offered to it for awaiting the next chance of being slaughtered at the same place. The animal has no sense of this impending death. But a human being if he sees that his fellow brother is being killed by an enemy either he fights to save his brother or he quits the place, if possible, to save his own life. That is the difference between a man and a goat.

An intelligent man knows that death is born along with his own birth. He knows that he is dying every second and the final touch will be given as soon as his term of life is finished. He, therefore, prepares himself for the next life or liberation from the disease of repeated birth and death.

Foolish man does not know that this human form of life is obtained after a series of birth and death in the past by the law of nature. He does not know that a living entity is an eternal being and he has no birth and death. Birth, death, old age and diseases are external impositions on a living entity on account of his contact with the material nature. It is due to his forgetfulness of eternal godly nature or being qualitatively one with the Absolute Whole.

Human-life is the opportunity to know this eternal fact or truth of life and as such the Vedanta

Sutra advises in the very beginning of the book that because we have got this valuable form of human life it is our duty to enquire, now, what is Brahman or the Absolute truth.

A man who is not intelligent enough does not enquire about this transcendental life but he enquires on many irrelevant matters which does not concern to his eternal existence of life. From the very beginning of his life he enquires from his mother, father, teacher, professors, books and so many other sources but he has no right type of informations about his real life.

Parikshit Maharaj was given a warning notice, as mentioned before, of his meeting death within seven days and he at once left his palace to prepare himself for the next stage. The king had at least seven days at his disposal for being prepared for the incidence. But so far we are concerned, we know at least that death is as sure as anything but we have no information of the fixed-date. I do not know whether I am going to meet death in the next moment. Even a great man like Mahatma Gandhi could not calculate that he was going to meet with death in the next five minutes neither his great associates also could guess about his impending death and still all these gentlemen of repute pose to hold themselves as the great leaders of the people.

This ignorance of death and life distinguishes an animal from a man. A man in the real sense of the term enquires about himself or what he is. Where from he has come in to this life and where he is going after death. Why he is put under the troubles of threefold miseries although he does not want them. He goes on enquiring so many things on his life beginning from his childhood but he never enquires about the real fact of life. This is animalism. There is no difference between a man and an animal so far the four principles of animal life is concerned. A living being exists by eating, sleeping, fearing and mating. Except the human being no other life is meant for relevant enquiries in the fact of eternal life, or about the transcendence. Human life is therefore meant for making research in the matter of eternal life and the *Vedanta Sutra* advises him to do so now or never. If he therefore fails to enquire relevantly in the matters of life now, he is sure to go back to the kingdom of the animals again by the laws of nature. The foolish man therefore even if he appears to be advanced in the material science i.e. in the matters of eating, sleeping, fearing and mating etc., he cannot get rid from the cruel hands of death by the law of nature. The law of nature is working under three modes of goodness, passion and ignorance. Those who are living under the conditions of goodness, are being promoted to the

higher status of life (spiritually). Those who are living under the conditions of passion are being stationed in the same place (Materially). But those who are living under the conditions of ignorance are sure to be degraded into the lower species of life.

The modern set up of human civilization is a risky one; because there is no education in the matter of relevant enquiries in the principles of life. Like animals only they do not know how they are going to be slaughtered by the laws of nature. They are satisfied with a bun h of green grass or so called jolly life like the waiting goat in the slaughter house. In such a condition of human life, we are just trying to make an humble attempt to save the human being by propaganda of Back to Godhead. This propaganda is not fictitious. If there is any reality at all this propaganda of Back to Godhead is the beginning of that era-of-reality.

According to Shri Sukhdeva Goswami, the real fact is that a *Grihamedhi* or a person who has just tied up himself, like the would be slaughtered goat, in the business of family, society, community, nation, or humanity at large in respect of the animal necessities life namely eating, sleeping, fearing and mating problems and without any knowledge in the transcendence, is as good as an animal. He might have enquired in the matter of physical, political, economical, cultural, educational or similar other material matters which is temporarily concerned with the material life but if he had had no enquiries in the matter of principles of life transcendental, he should be taken as the blind man going to fall down in the ditch while running ahead driven by the uncontrolled senses. That is the description of a *Grihamedhi*. But contrary to this, there is another word called by the name *Grihastha*.

A *Grihastha Ashram* or the shelter of life in the family encirclement is as good as that of a *Sannyasi*. The important point is that about the relevant enquiries made by the person. A *Sannyasi* may be a bogus person if he is not interested in the matters of relevant enquiries. And a *Grihastha* or a householder may be a bonafide person if he is inclined to make such relevant enquiries. But the *Grihamedhi* is simply interested in the matters of animal necessities of life. The *Grihamedhi's* life is full of calamities by the laws of nature, while the life of a *Grihastha* is full of happiness. In the modern set up of human civilization, the *Grihamedhis* are passing on as the *Grihasthas*. We should therefore know who is what. A *Grihamedhi's* life is full of vices because he does not know how to live a family life. He does not know that there is power beyond his control who looks and controls in his activities and he has

no conception of his future life. He is blind to see his future and has no aptitude for making the relevant enquiries. His only qualification is being tied up by the shackles of attachment in the false things which he has contacted in his temporary existence.

Such *Grihamedhis* waste valuable time at night by sleeping or in the engagements of different varieties of sex urge. Such sex urges are satisfied by visiting the cinema shows attending clubs and gambling houses where women and drinking are indulged in lavishly. And during the day time the valuable life is wasted in accumulating mass of money or if there is sufficient money to spend the time is wasted in the matters of adjusting the comforts of family members. The standard of family life and personal needs increases with the increase of monetary income and there is no limit of satiation. There is no limit of standard life and the limit of expenses. There is therefore an unlimited competition in the field of so called economic development and therefore there is no peace in any society of the human world. Every body is perplexed with the same question of earning and spending although at the end one has to depend on the mercy of the mother nature. When there is scarcity in production or there is disturbance from higher godly agents, the poor plan-making politician accuses the cruel nature but carefully avoids to study the laws of nature as how and by whom she is controlled. In the *Bhagwat Geeta* the answer is that the laws of nature is controlled by the Absolute Personality of Godhead. God is alone the controller of nature and the natural laws. Sometimes they pick up a fragment of the law of nature but never care to know the maker of these laws. Most of them do not believe in the existence of an Absolute Person like God Who controls the laws of nature and they simply stick to the principles of interaction of different elements without any reference to the direction which makes such interaction possible at all. They have no relevant questions or answers in this regard. But the *Vedanta Sutra* answers the question of Brahman in the next *Sutra* asserting that the Supreme Brahman as He, from whom every thing is generated and he is a person in the last issue.

Foolish *Grihamedhi* does not only know the temporary nature of a particular type of body obtained by him but also he does not see the actual position of things which are happening before him in the daily affairs of his life. He sees before him that his father dies his mother dies, or a relative or neighbour dies and yet he does not make the relevant enquiries whether the other existing members will go or they will not die at all. Sometimes he thinks and knows that all members will die today

or the day after and so also he will die. He knows that the whole family show or for the matter of that the whole show of community society or nationality and all such temporary things are temporary bubbles in the air without any permanent value and yet he is mad after this temporary arrangements only without any relevant enquiry. He has no knowledge as where he has to go after his death. He works very hard for the temporary arrangement of the family, society or nationality but never makes any arrangement either for himself or for others who will pass this present phase of life.

In a public vehicle like the Railway carriage we meet and sit down together with some unknown friends and become practically members of the same vehicle for a short time. But in due course every one of us separate never to meet again in life. Similarly in the long sojourn of life we get a temporary sitting accommodation in the so called family, country or society etc., but when the time is up we unwillingly separate from one another never to meet again. There are so many relevant questions and enquiries in this regard of temporary arrangements of life or meeting our friends in the temporary arrangements but no body of the *Grihamedhi* class of men does enquire in the permanent nature of things. We are all busy in making permanent plans in various degrees of leadership without knowing the permanent nature of things as they are. *Sripad Samkaryacharya* who specially made propaganda work to remove this ignorance of the society and advocated for culture of spiritual knowledge at large in the matter of all pervading impersonal Brahman said in despair as follows:—"The boys are engaged in playful things, the youngsters are engaged in the so called love affairs with girls and the old is seriously thoughful for adjusting a baffled struggle in life. But alas no body is prepared to enquire relevantly in the science of Brahman."

Shri Sukhdeva Goswami who was asked for direction by the Maharaja Parikshit; advised the king as follows in response to his relevant enquiries.

"Oh the descendant of Bharata, it is the duty of the mortal men to enquire, hear glorify and meditate upon the Personality of Godhead who is the most attractive Person on account of His fullness of opulence etc. He is called *Hari* because He alone can undo the conditional existence of a living being. If we at all want to be free from the conditional existence we must make relevant enquiries about the Absolute Truth so that He may be pleased to bestow upon us perfect freedom of life."

Shri Sukhdeva Goswami has particularly used four words in this connection in respect of the

Absolute Personality of Godhead. The Absolute Person is called Param Brahma in distinction with other persons who are also qualitatively one with him. The Absolute Personality of Godhead is addressed as *Sarabha* or all pervading. No body is aloof from Him but not all of them have the realisation. The Personality of Godhead by His plenipotent representation reside in every one's heart as *Paramatma* or Super Soul along with all the individual souls. Therefore every individual soul has intimate relation with Him and forgetfulness of this intimate relation with Him—which exists eternally, is the cause of an immemorial conditional life. But because He is Bhagwan or the Supreme Personality, He can at once reciprocate the responsive call of a devotee. Not only that but also because He is the Perfect Person His beauty and opulence, Fame, Strength Knowledge etc are all unlimited source of trans-

cedental bliss for the individual soul. The individual soul becomes attracted by all these different opulences imperfectly represented by other conditioned souls. And therefore the individual soul is not satisfied by such imperfect representation and perpetually seeks for the perfect one. The Personality of Godhead's beauty has no comparison so also are His knowledge and renunciation. And above all He the *Iswara* or the Supreme Controller. We are at present being controlled by the police action of the great King. The police action is imposed upon us on account of our disobedience of law. But because He is Hari, He is able to cause disappearance of all our conditional life by giving us full freedom in spiritual existence. It is therefore the duty of every man to make relevant enquiries about Him and thus go Back to Godhead.

English Version of some Vaishnava Songs

(1)

Adore thy feet my Master
And those who are devotees.
Rupa with elder and the other
Jiva Adwaita with societies.
Krishna Chaitanya is my Lord
Radha Krishna and Lalita accord.
Vishaka is there in the midst.
That's my prayer in the gist.

(2)

I wish my eyes flow in tears
As my heart Gouranga it hears
Hari thy name could I say
Nityachand thy blessings may
Curb my desire to Lord it over,
Let my body in ecstasy shiver
Let my mind freed of matter
May I see Vrindaban scatter
May I know what Rupa is
Who unfolds to me the loving pair
Let my mind fixed up in them
Narottam shall not be despair.

(3)

Glory to Radha and Krishna in Vrindaban
Equally Govinda Gopinath and Madanmohan.
Shyamkunda Radhakunda hilly Goverdhan
Kalindi Jamuna river and forest Mahaban.
Keshighat Bansibet and dozens of garden
The places of pastimes by Nanda's son
Glory to Nanda Yasoda and cowherdmen
Sridam and friends who follow amen.
Glory to Vrindavan his wife beautiful
Glory to the fullmoon and the town of bull.
Glory to Gopiswar at Vrindaban fixed
Glory to the Brahmin who Krishna mixed.
Glory to Ramghat and Rohini's son
Glory to all who reside Vrindaban.
Glory to the Brahmin's wife and marmaid
Who in devotional service respects paid.
Glory to the arena where dance performed
Radha and Shyama who bumper stormed.
Glory to the zest of excellent mellow.
Paramorous feeling in-trance of kilo.
It's Krishnadas poet who chants
Lotusfeet of Jahnava he remembers.

(Continued from page 4 col 4)
for chastity you must suffer the consequence of the Varanasana-kara population.

On the whole the conclusion is that the root cause of all troubles in the world disease is the mistake of accepting matter for the spirit. This is a false background of the modern civilisation. The foundation of life being built on the surface of sand, the whole structure on it is sure to collapse. Because every living being is a spiritual spark, he can be happy only when there is spiritual engagements. India's basic principle of civilisation was to keep people engaged in spiritual activities according to different modes of life and therefore India's cultural life is so lofty and valuable which is admitted by our Pandit Ji. As such no amount of material plan can satisfy the spiritual spark and that is the secret of treatment for the world epidemic.

We requested Pandit Ji to join hands for combating this infectious disease but he silently refused to accept this. Will he therefore once more reconsider the offer for his as well as all others well being? We pray to God that good counsel may prevail upon him.

A Godless Civilization

The Nava Bharat Times of Bombay had published sometimes before a news from Mount Abu dated 18th Nov. 1958 where our Prime Minister Shri Nehru had spoken of misuse of public fund in the name of religion. It is rampant all over the country nay all over the world as much as there as there is misuse of public fund in the name of political progress. We have a number of cases of this nature in the High Courts of the State in which both the religious heads of Mathas and temples have been heard to be complicated in criminal offences. And in the same way politicians, ministers, secretaries, police-custodian were caught red hand and some of them resigned from the respective posts and some of them were punished by the court of justice. We have now very recently some glaring examples of these cases in the political groups of ministers' sinister activities in one of our neighbouring countries and they have been charged with many criminal allegations as well as that of misusing the public funds.

If a statistic is prepared, however, comparatively the so-called religious heads will be lesser in number of being complicated in criminal offences, than the political heads of the state. But that does not mean that the religious heads of Mathas as well as temples shall be allowed to collect fund in the name of spiritual activities and then apply the same in the matter of their sense gratification.

As the statutory Government has right to collect taxes from the citizens for their welfare so also the statutory ecclesiastical order has the right to collect taxes in the shape of alms for the citizen's spiritual well being. The principle is that the state tax is inevitable for the material welfare of the people and similarly sacrifice for God's service is essential for the spiritual welfare of the same. The state and ecclesiastical orders are essential services for all round welfare of the people. And if one of them or both of them are vitiated then the people become the sufferers in all respects. Such a state of affairs have already come into stay at the present moment for want of standard knowledge of the human being and the result is all round unrest, scarcity, disturbances, diseases and lamentation.

Pandit Nehru is right to warn such religious heads of temples and Mathas but this warning or punishment upon them will not be sufficient discharge of duty unless there is a thorough reform of the whole management of spiritual institution with full co-operation of the political heads. Like other various departmental ministries in the cabinet there must be a 'Bhagwat Geeta' ministry for spiritual up-

liftment of the people without which other department will be a combination of zeros in the long run. The Bhagwat Geeta ministry will not at all collide with the secular state as the spiritual science is meant for all living being including the animals and others in the lower rank.

Taking all these matter in consideration and to cure this headache of Pandit Nehru regarding the activities of the religious heads of Mathas and Temples sometime before we had to invite him to join hand in an organised spiritual propaganda for reforming all people including the so called sadhus and politicians. The copy of the letter is as follows:

"My dear Panditji, please accept my respectful Namaskar. I beg to inform you that your speech on 2nd August 1958 at the Gurukul University Haridwar, has given me some inspirations to inform you something about Indian culture. The principle of Indian culture is spiritualism which defies the external attraction of phenomenal materialism. "You are thinking of adjusting western ways of material advance with Indian spiritual culture and I beg to give you herewith the clue that materialism, conducted with a aim of reaching spiritual perfection is the right adjustment of human activities.

"If the aim of spiritual realisation is missed, the whole plan of materialism is sure to be frustrated and that is the law of Nature. The law of nature is so made by a superior brain and authority that no body can surpass the intricacies of material nature simply by partial and sporadic adjustment of material science. The history of the West beginning from the time of Greek and the Romans down to the modern atomic war—is a continuous chain of sense gratificatory materialism and the result is that the Westerners were never in peace within the memory of 300 years of historical records. Neither it will be possible for them at any time in future to live in peace till the message of spiritualism just suitable to the present age does not reach their heart.

"Therefore, India may not waste her time in imitating the western way of life. You have admitted it that the India's culture is of very high order. But at the same time you want to bring in material prosperity of India by scientific advancement of knowledge. And what is that scientific knowledge? Spiritualism is also advanced scientific knowledge. You cannot give even the desired material prosperity to the people in general without spiritual help. Swaraj of Mahatma Gandhi was adjusted more in spiritualism than by materialism. Do you think that horseless carriage or telephonic or radio communication or any other such ephemera

facilities of life, can bring in material prosperity? No it cannot. Material prosperity means that the people must have sufficient food to eat or to maintain the body and soul together in sound health for further development in spiritual consciousness which is conspicuous by its absence in the sense gratificatory life of the animals. Do you think that your different plans have brought in that standard of material prosperity or that modern western civilisation can bring in that ideal prosperity? Even they are given all the facilities of material needs yet the unrest will continue to grow till there is spiritual satisfaction of life. That is the secret of Peace.

"Both the Americans and the Russians are better materially advanced and although they have different political philosophy of life, still they are not materially happy and peaceful because both of them are unconsciously hankering after spiritual realisation as the child cries for the mother without expression of language. You can help the people of the world for satisfying their spiritual needs as the true Indian messenger of peace. The world has recognised your sincere effort for endeavouring peace in the world and this is the suitable time to help your friends and at the same time glorify the standard of Indian spiritual culture in scientific advancement of knowledge for world peace. Please take up the matter in cool brain.

"Poverty means poverty of knowledge. Prime Minister Chanakya Pandit used to live in thatched house or cottage but he was the dictator of India in the days of Emperor Chandra Gupta. Mahatma Gandhi, your political Guru voluntarily accepted the ways of the so called poor Indians and still he was the dictator of India's destiny. But was he actually poverty stricken on account of his plain living with the primitive Charkha? He was always proud of spiritual knowledge. Therefore it is the spiritual knowledge which makes a man really rich and not the radio set or the motor cars etc. Please therefore try to understand the position of Indian culture and try to give it to the western brothers in the prescribed standard method of the liberated persons and that will be an exchange of Indian culture with western material advancement necessarily; this will bring in a happy life in the peaceful world.

This letter was not even acknowledged by his secretariat. And after reminders only the letter was acknowledged as follows:—

"Dear Sir, please refer to your letter dated the 30th August, 1958 was duly received here. S. J. D. P. Chopra, Private Secretary to the Prime Minister."

Unfortunately the Pandit had no language to reply this letter because of his lack of spiritual knowledge and he thought that this institution might be something like the so many mathas and temple which have become the source of headache for the Pandit.

It is said that an unfortunate man, who was cheated repeatedly with counterfeit coins, concluded that there is no genuine coin in the market (?) Our Panditji has at his heart an impression like that. He thinks that any spiritual organisation whatsoever it may be is a dungeon for accumulating public funds and then misuse it for questionable purposes. He however approves of the so called Sadhus who do social service and talk nonsense in the spiritual science. This is so because he has no depth of spiritual knowledge for himself although he is Brahmin and Pandit. Ignorance in spiritual knowledge is the qualification of the Sudras or the labouring class. Intelligent class of men or the Brahmins must possess spiritual knowledge as a matter of necessity otherwise they will be unable to execute business in the proper channel for everyone's welfare.

The League of Devotees stands to fight out spiritual ignorance of the intelligent section of people in human society, modern philosophers and religionists. We have no sympathy for the so called Sadhus or stereotyped ecclesiastical order nor we have any apathy for the fallen politicians who capture political powers simply by voting strength. Neither we have any special love for any particular country, community, caste or creed. We stand to save all people, all philosophers and all section of religionists in all countries at all times from a dangerous type of Godless civilisation. There is no good for patch up treatment without knowing the root cause of the disease. One Postmaster-friend asked what is the need of acknowledging or worshipping God if a man is honest, benevolent, good in dealing etc. We replied that a man who does not love God, cannot be an honest, good and benevolent man. In the Godless civilization every one is a diseased fellow. The so called Sadhus who say that "the world is false and the absolute is truth" and the impractical politicians who say the "absolute God is nowhere and only the matter is all in all" are all fallen in the estimation of the approved spiritual knowledge. As such we think that the politicians are in the same category like the so called heads of Mathas and Temples because both of them want something in return for self aggrandisement. Every politician is ambitious to become Prime Minister or the President

of the state while everyone of the so-called renounced order of Sadhus wants to sit on the throne of Narayana (?) the Lord of the Universe. That is the policy at heart of every Godless creature and all such mentalities are subtle form of material diseases. All such men hanker after something for self aggrandisement in the name of service to God or to the people. And so long this feeling of sense satisfaction will prevail all of them are sure to misuse public fund improperly. How misuse of public fund at the disposal of the state exchequer is being done will be clear from the recent inquiry report to the Union Home Ministry. The Hindustan Standard of the 22nd September 1958 writes as follows:—(Ref. Truth Vol. XXVI No. 24 D/3-10-58 page 378.)

"The existence of a network of Pakistani spies in West Bengal is understood to have been referred to in a secret intelligence report sent to the Union Home Ministry.

In the report it has been stated that well educated persons are engaged in anti-state activities which have for some time past, been confined to border areas of the state.

These persons suspected to be the leaders of Pakistani agents in this state include one member of the Lok Sabha, three members of the state legislature, four trade union leaders, some religious leaders of the labour and police departments of the West Bengal Government and some members of the management of several journals published in the state.

It has been pointed out in the report that some influential member of a particular community in this state have been financially helping the Pakistani agents. The nerve centre of this net work is located at a secret place in central Calcutta. Quite often some high officers of the West Bengal Government have been found to visit this centre.

One important centre of this agent is stated to have been situated in the Calcutta dock area. This centre it is alleged has the active support of one officer of the State Government. Reaction it is understood has also been cast on the moral character of this officer."

Honestly speaking Pandit Nehru should also warn his own henchmen more sternly than the religious heads of Mathas and temples. The so called Sadhus may fall down from a high spiritual order for want of sufficient spiritual strength but such acts as illicit connection with woman, but still it will take some time to convert them into political spies while in the service of the Government.

We would once more request Pandit Nehru to have some care-

ful reading over the pages of Bhagwat Geeta which was the life and soul of Mahatma Gandhi and thus reform the whole polluted situation of a Godless civilisation. Our beloved Panditji is very much afraid of the word "God" or Krishna but we can assure him that there is no such cause of fear because Krishna is every one's friend and the best sincere friend able to render real help to every one who seeks bonafide help from Him. When Arjuna sought help from him in his bewildered condition Shri Krishna began His instruction to Arjuna like this:

*Ashochyan navaashochstam
prajnavadashcha bhase
Gatasoonagatasoonshchanavisho-
chanti Panditah
Nateebaham jatunasanna tam
neme janadhipah
Na chaiba na bhavisyamah
sarbe bayamata param*

All the Pandits worth the name must know it certainly that every living being is eternally existent and therefore they have some eternal duty which is completely different from the present occupations in relation with the temporary body and the mind. Therefore there is no use simply warning the occupants of the Matha and temples like a pedagogue. The best thing will be for the physician to heal himself first. Because in Godless civilisation, while the occupants of the Mathas and temples have been the cause of headache for the Pandit, the same thing under a different label have become the cause of headache for other European and Asian statesmen. The unbridled youngsters of those countries under the names of "Toddy Boys" in England, the "rebels without cause" in America, the "Half Strong" in Germany, the "Leather Jackets" in Sweden, the "Children of the Sun" in Japan, and the "Style Boys" in U.S.S.R. are some of the by-products of a Godless civilisation. And that is the root cause of all headache That requires a thorough treatment.

According to the Bhagwat Geeta these unwanted children of all countries are known as the Varnasankara. In the present day in order to check the overgrowing population of the world they are all anxious to make propaganda of family planning or in other words the married couples do not want children but they want to enjoy life (?) This enjoyment against the laws of nature is the cause of Varnasankara. And when there is over population of the Varnasankara type of citizen the whole world becomes unfit for habitation by the saner section of human kind. Practically the whole world is turned into a dungeon hell. Chastity is the only means to check an overgrowing population of the Varnasankara class. And if you have no respect

(Continued on page 3 col. 2)

"Godhead is Light, Nescience is darkness. Where there is Godhead there is no Nescience."



(An instrument for training the mind.)

Edited and Founded

(It educates humanity of its Divine nature)

Under direct order of His Divine Grace Sri Srimad Bhakti-Siddhanta Saraswati Goswami Prabhupada

By Tridandi Goswami Abhay Charan Bhaktivedanta Swami

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PART XIX

Chaitanya Charitamrita

ESSAYS AND TEXT

(First Part continued from issue XVI)

(4) This real and unreal feature of the Supreme Personality of Godhead is more explicitly explained as follows:—

Darkness is the name of absence of light. In light there is no darkness but it is the outside experience or negative conception of light. Similarly, the kingdom of God or the Vaikuntha world is the real reality without any change or annihilation. The material world is a temporary shadow of the Vaikuntha world and as such the life in the material world is temporary, knowledge imperfect and happiness flickering, as the shadow is always temporary and flicking and without any substance. The material world is the phenomenal representation of the noumenal Vaikuntha world. The sun rays is reflected by a mirror in darkness. The so-called light in darkness has no value if there was no sun. Reflection of the sun ray is a proof of the existence of sun. The living beings are so many separated fragments of the Supreme Whole. Such living entities in different categories of life enter into this material life and give it a false and temporary life. The matter is inert and therefore matter as it is has no automatic action. The sparks of the Supreme Lord or the living being handles matter in an enjoying spirit creates some interaction by different arrangement and the whole thing appears to be real. But actually the reality is not in the material world but it is in the spiritual world Vaikuntha. Both matter and the living entities are different energies of the same Supreme Lord although the living being is a superior energy than the material one.

(5) The example of interaction of the material elements is understandable in the matter of

real and unreal existence. The five elements like the sky air fire water and earth do enter into the making of any material body but still all of them are aloof from such material construction. Any material construction is nothing but an amalgamation or exchange of material elements in varied degrees. Although the sky is outside the body still it appears that it has entered all material constructions. In the same way the Personality of Godhead is far beyond the reach of a conditioned living being but yet He has entered everything in the material construction including atoms electrons. The Personality of Godhead in His all-pervading Paramatma or Super soul feature does enter in every entity call it the biggest or the minutest but He is realised only by entity who is submissive and surrendered soul. Proportionate development of submissiveness is the order of spiritual realisation ultimately meeting the Supreme Lord in Person as a man meet another man face to face. The surrendered soul proportionate to his development of an attachment transcendental for the Supreme Lord, feels the presence of his beloved everywhere and all his senses are engaged in the loving service of the Lord. His eye are engaged in seeing the beautiful couple of Shri Radha and Krishna seated on the decorated throne underneath the desire tree in the transcendental land of Vrindaban. His noses are engaged in smelling the fragrance of flowers offered at the Lotus feet of the Lord. His ears are engaged in hearing the messages from the Vaikuntha world and his hands are busy in embracing the Lotus feet of the Lord and His associates. In such a way the Lord is manifested before the pure devotee from within and without and these are

some of the mysteries of devotional relation of a devotee and the Lord bound up by the tie of spontaneous love which is the goal of life for every living being.

(6) Therefore those, who are serious about the knowledge of the transcendental world, which is far far beyond the material cosmic creation—must approach a bona fide spiritual master to learn the science bothwise namely directly and indirectly. One has to learn bothwise namely the ways and means of approaching the desired destination as well as things which are hindrances to such progressive march. The spiritual master knows how to regulate the habits of a neophyte disciple and the serious student has to learn the science from him in all respects. There are different grades and standards of prosperity and happiness, conceived by the common man engaged in manual labour, is the lowest grade of happiness in relation with the body. The highest standard of such bodily comfort is achieved by the fruitive worker either for this life or the life after death by pious activities to reach upto the plane of Heaven the kingdom of the created gods with delegated powers. But this conception of comfortable life in Heaven is insignificant in comparison to the happiness of being one—in the impersonal Brahman. The happiness of Brahmananda or the spiritual bliss derived from the impersonal Brahman is also compared with a pit in the face of an ocean when one develops pure love for the Lord. Ever increasing ocean of transcendental happiness is derived from the association of the personality of Godhead. To qualify oneself for reaching that stage of life is the highest perfection of life. One should try to purchase a ticket for going back to home back to Godhead and the price for such travelling ticket is an intense desire only. This intense desire is not easy to awaken even by continuous pious activities of

crores of life. All associations of mundane relations are sure to be broken in course of time but once the relation is established with the personality of Godhead, in different mellows—it is never to be broken even after the annihilation of the material world.

Srila Krishnadas Kaviraj Goswami therefore quotes an authoritative passage from the songs of 'Krishna Karnamrita' composed by a great devotee Srila Billamangal Thakur. He was designated as Leelasuk. He intensely desired to enter into the eternal pastimes of the Lord and lived at Vrindaban for seven hundred years in the vicinity of Brohmakunda. Sri Billamangal Thakur appeared in South India and was the Chief disciple of Vishnuswami. It is said that he installed Dwarkadhish Deity who was given over to the Ballava sect Vaishnavas for worship. He flourished in the 8th Century Saka. Chintamani was his instructor spiritual master because at first it is he only who had shown him the spiritual path. Soma Giri was his initiator spiritual master and Shri Krishna who is constantly decorated with the plume feather of a peacock was also his instructor spiritual master. He has adored all of them on equal term and that is the point we have to note down in this connection. In his adoration for Shri Krishna the personality of Godhead, he describes that Srimate Radharani takes shelter under the shade of His lotus feet and enjoys the transcendental mellow of conjugal love. This complete treatise of Krishnakamamrita is dedicated to the transcendental pastimes of Shri Krishna and Sreemati Radharani. It is a book read and understood by the highest grade devotees of Shri Krishna.

In our conditioned state when we are engaged within the material body it is not possible to see Shri Krishna with these naked eyes. But we can feel His presence if we offer to Him

bonafide service. And satisfied by such transcendental loving service only, the Lord, who is present in everyone's heart as the Super Soul gives His advice and favours us by sending His representative a liberated soul as our instructor spiritual master. Therefore it is imperative that in order to learn the transcendental science one must avoid the company of undesirable persons and shall always seek the company of the saints and sages who are able to impart us lessons on transcendental knowledge. The impregnated words of such realised soul penetrate within our heart and thereby irradiate all sorts of misgivings accumulated by years of our undesirable association. The undesirable persons, for a neophyte devotee, are (1) the gross materialists constantly engaged in the matter of sense gratification and (2) unbelievers who does not serve the personality of Godhead but serves the senses and whims of the mind by speculative habit. Intelligent persons seeking for transcendental realisation shall avoid their company very scrupulously.

The advantage of such association with saints and sages, who are constantly engaged in discussion of messages from Vaikuntha, is described in the Bhagwat (3/25/22) which was spoken by Lord Kapila to His mother Devahuti. The Lord said "By intimate relation with the devotees, it so happens that the impregnated words of Me are systematically discussed. And in their association only such messages become pleasing to the aural reception of the recipient. And in course of hearing these powerful words it is quite possible that the path of transcendental realisation becomes clearer and resulting in first of all a reverence for Me gradually developing into attachment and ultimately transcendental love for Me. The process of transcendental realisation begins with a sense of reverence for the Lord. And by constant company with the saints and sages such reverence transforms into devotional service which drives away all sorts of unholy attachment for material objects. When he is thus cleaned of all misgivings a systematic steadiness follows giving birth to attachment leading ultimately to spontaneous love for Godhead.

And who is a saint? Only those who have unalloyed devotion for the Lord are pure saints. Due to such pure devotional love for the Lord such saints develop the sense of awakening of the Lord's presence. In the Srimad Bhagwatam also it is said like this. The Lord said to Durbasha Muni who picked up a quarrel with a great householder devotee namely King Amburish. As a result of misunderstanding between the King and the Muni, the latter tried to kill the king when Sudarshan Chakra, the

celebrated weapon of Godhead appeared on the scene for protection of the devotee King. When Sudarshan Chakra attacked Durbasha Muni he fled away frightened by the weapon and sought shelter practically from all big Gods of the heaven. Every one was unable to protect him so ultimately he approached the personality of Godhead who also sent the Muni to beg pardon from the King and glorified His devotees by saying "The saints are my heart and I am also their hearts. They do not know anything besides Myself and reciprocally I also do not know anyone else besides them." In the same way Maharaj Yudhishthir addressed saint Vidur after his return from a tour of pilgrimage. The king said "My dear Sir, saints like you are themselves pilgrimage personified. Such saints, on account of their hearts being occupied by the personality of Godhead, can cleanse the place of pilgrimage polluted by the sinners who visit such places to purify themselves.

Such devotees are of two different varieties namely, (1) the associates and (2) the Neophytes. Perfect servitors are called associates whereas devotees who are endeavouring to attain perfection are called neophytes. Amongst the associates some of them are attracted by the opulence of the Personality of Godhead and others are attracted by conjugal love of Godhead. The former devotees are placed in the realm of Vaikuntha to render reverential service while the latter devotees are placed in Vrindaban for direct service of Shri Krishna.

The Personality of Godhead also expands Himself by three kinds of incarnations. They are (1) Partial-incarnation (2) qualitative incarnations are such as the three Purusha-Avatars expanded in the matter of creation of the material world and other incarnations like Matsya, Kurma, Varaha etc.

About the qualitative-incarnations, the trio of Brahma, Vishnu and Maheshwara, to create, maintain and annihilate the material world, are counted. And instances of empowered incarnations are like the king Prithu and the Vedavyas Muni.

Apart from the incarnations of different categories of Personality of Godhead He manifests Himself in two similar expansions called by the name "Prakash" and "Vilash". Shri Krishna married at Dwarka sixteen thousand queens and He was present with each and every one queen at the same time in the same Form also. Similarly, during Rasa Dance He expanded Himself in the same form to perform the duet with each and every damsel of Braja. Such innumerable forms of Godhead of the same original pattern is called "Prakash-Vigraha". When He expands Himself a little differently from His original form such as the form of Valadeva in Vrindaban

and Narayana in Vaikuntha then He expands His Vilash Vigrahas. There is no difference in bodily forms of both Shri Krishna and Valadeva but the colour is different. Similarly in Vaikuntha Narayana has four hands while Shri Krishna has two hands only. So these forms of Valadeva and Narayana are called Vilash Vigrahas. The forms of Vasudeva Aniruddha Praddumna, Samkarshana etc. are also His Vilash expansions. This fact is corroborated by the words of Srimad Bhagwatam (10/33/35) "The All-powerful Personality of Godhead Shri Krishna engaged Himself in the performance of Rasa dance by placing Himself separately in between a group of two Gopis. All the Gopis present in the dance felt it individually that they were being embraced by the Lord as soon as the latter entered the dance. And to have a glimpse of this transcendental Rasa dance all the denizens of heaven appeared in planes accompanied by the respective consort. They then showered flowers from the sky in reverential delight. The showers of flowers from them were combined with celestial concert music.

And the same Bhagwatam (10/69/3) description of the Lord's Rasa Dance is given as follows:

"It was astonishing that Lord Shri Krishna who is one without a second expanded Himself in sixteen thousand similar forms, to present Himself during His marriage with sixteen thousand queens in their respective homes."

And in the Loghu-Bhagwatam-ritam compiled by Srila Sanatan Goswami the fact is corroborated as follows:— (L. B. A. 1/Abesh 9).

"Such innumerable forms exactly resembling each other in all respects, are called 'Prakash-Vigraha'."

And so far the Vilash Vigraha is concerned as explained above the same La-hubhagabatamrita confirms as follows:

"By the inconceivable mystic powers of the Lord, when He presents Himself in different forms with equal potency the Lord is then known as Vilash Vigraha."

Such Vilash-Vigrahas are represented in Valadeva in Vrindaban and Narayana in Vaikuntha as well as His expansion in the Forms of Vasudeva Aniruddha, Praddumna and Samkarshana.

The author of Shri Chaitanya Charitamrita thus explains the feature of different potencies of Shri Krishna. There are then primary different consorts of the Lord. They are called the Lakshmi Queens and the Damsels of Braja. Consorts in Vaikuntha are called Lakshmis as Lakshmi Narayana. Consorts in Dwarka are called Queens as Rukmini Krishna and the consorts in Vrindaban are called Gopis as Radha-Gopinath. Gopinath Shri Krishna who takes pleasure in

being addressed as the son of the king of Braja (Nanda Maharaj) is the original form of the personality of Godhead Shri Krishna.

Shri Krishna and His different incarnations potential power and all such innumerable expansions are associated with further smaller expansions or servitor expansions called by the name devotees. The Personality of Godhead remains overcrowded by His pure devotees and consorts. Therefore to offer prayers to the Lord must be preceded with prayers for His associates and this procedure is good in all respect for the praying devotee. The author has therefore offered his respects in the above manner and next he proceeds to deal with the 2nd Sloka out of the 14th prayful offerings.

The second slokas as referred to above is described as follows:

"I offer my respectful prayers to both the Lords namely Shri Krishna Chaitanya and Nityananda combinedly who have appeared as the sun and the moon on the tiger-hill horizon of Gouda Desha (Bengal) surprisingly at one and the same time.

And who are these Shri Krishna Chaitanya and Nityananda? They are no other than the same Shri Krishna and Valarama who are the resources of all rays of the sun and the moon, both of them in persons appeared themselves simultaneously on the horizon of Gouda Desha.

Appearance of the Lords Shri Krishna Chaitanya and Nityananda causes disappearance of all sorts of darkness and the whole universe is enlightened thereof. By such enlightenment the substance is revealed like the sun and the moon reveal the perspective view of the world. By such dissipation of darkness by the Lords, religion in the real sense is explored by a common man. The appearance of these two transcendental brothers makes it easier to understand the Absolute Truth along with the disappearance of nesciences. Darkness which covers real knowledge is known as pretentious activities. Such pretensions of advancement in knowledge are called by the name of (1) religiosity, (2) economic development, (3) sense-gratification and at last but not the least, (4) the desire for liberation by merging with Brahman. This fact is corroborated by the 2nd beginning sloka of Srimad Bhagwat as follows:— (Bhag. 1/1/2). The cult of Bhagwat Dharma is real religion for the complete set of living being and specially for the human kind whereas other cults within the categories of the above four items are pretention culture leading to unrest, war, pestilence, animosity, violence and envy, conditions of corruption, bickerings, and all morbid state of social existence. (add here religion real and religion pretensions). B.T.G. No.—

Out of the above mentioned four kinds of pretensions activities the last one or the desire to get oneself merged into impersonal Brahman is the subtlest type of a heism.

As soon as such subtle type of atheism, ambushed in the dress of liberation, is encouraged the push of devotional service, for the Supreme Personality of Godhead, is completely blocked by them.

Not only these pretentious activities but also other altruistic or subversive activities, for sense gratification, all are derogatory to the progressive path of devotional service.

But by the mercy of Shri Chaitanya Mahaprabhu and that of Nityananda Prabhu, such misleading paths of darkness is dissipated and the real substance becomes revealed in true perspective.

And what is that substantial Reality? It is Sri Krishna the Supreme Personality of Godhead, His devotional service and to attain to the stage of love for Shri Krishna. The easiest way to gain all these at a time is the chanting of His transcendental Name.

The Sun or the Moon vanishes external darkness and exposes all material objects to the vision of the living being. But these two brothers penetrate into the inner most corner of one's heart and irradiate nescience. After doing so they lead living being to meet two Bhagwats of whom one is called the Bhagwat Puranam and the other is called devotee Bhagwat. (Bhagwat means in relation with the personality of Godhead).

These two types of Bhagwats are competent to impregnate the transcendental mellow of spiritual attachment and by such attainment of transcendental attachment, the Supreme Lord becomes Himself our constant companion.

The most astonishing feature of Shri Chaitanya Mahaprabhu and Nityananda Prabhu is that both of them have appeared simultaneously and they can very easily penetrate into the heart of the fallen soul. They are therefore, veritably useful more than the mundane, Sun and Moon and it is a fortune for the people of this world to be favoured by them.

Let us therefore pray at the lotus feet of these two brothers and this act of submission will scare away all kinds of opposition and will help in attaining the goal of life.

The author of Chaitanya Charitamrita thus finished the explanation of the first two stanzas and now he will attempt to explain the third one. The subject matter is so grave and sublime that it requires lots of explanation and has finished the job in as much as possible mini-

(Continued on page 4 col. 4)

Bhakti Rasamrita Sindhu

(Devotional Service of the Lord)

Text 2

Hridi yasya preranaya prabrita aham baraka api-tasya hare padakamalam vande chaitanya devasya.

English Synonyms

Hridi—In the heart; yasya—whose, preranaya—by the inspiration of *pravarit*—engaged *aham*—myself, baraka—insignificant, api—although, tasya of him, hare—the Lord's padakamalam—lotus feet, vande—do worship, chaitanya—Sri Chaitanya, deva—the Lord.

Translation

Let me worship the lotus feet of Lord Sri Chaitanya Mahaprabhu, by the inspiration of whose unbounded mercy, I am now engaged, although very much insignificant, in this task.

Purport

The author Sri Rupa Goswami shows the way of approaching the Absolute personality of Godhead Sri Krishna. He therefore offers his respectful obeisance unto the lotus feet of Sri Chaitanya Mahaprabhu who is no other than Sri Krishna Himself appeared in the form of a devotee to bestow his merciful benediction upon the fallen souls of this iron age called by the name Kali Yuga. Lord Sri Chaitanya Mahaprabhu personally inspired Srila Rupa Goswami at Dasaswmedh Ghat Prayag (Allahabad) continuously for ten days and authorised him to propagate the science of devotional service for every one's benefit. As pure Vaishnava, Srila Rupa Goswami considers himself as the most insignificant person although he is not so. No body can describe the transcendental science unless he is authorised by the Lord himself or his bonafide representative. As Arjuna was, in the Bhagwat Geeta, personally inspired by Sri Krishna—so also here Srila Rupa Goswami, was also personally inspired by the Lord. As such none of them can be insignificant persons but on the contrary they are the proper authorities who can deliver us the right thing. No body can understand the Bhagwat Geeta if he does not follow the foot prints of Arjuna and similarly no body can understand the mission of Lord Sri Chaitanya Mahaprabhu unless one is scrupulously inclined to follow the foot prints of the Goswamins headed by Sri Rupa Goswami. Srila Jiva Goswami explains the word Baraka as one who can explain the right concept. It may not be out of place to mention in this connection that this translation work into English is also undertaken under the same authority of His Divine Grace Sri Srimad Bhakti Sidhanta Saraswati Goswami Maharaj who is bonafide representative of Srila Rupa Goswami. There is

no spirit of change herein from the path of the original authority.

Text 3

Vishrama mandirata tasya sanatna tano mad Ishasya bhakti rasamrita sindhu bhavatu sada ayam pramodaya.

English Synonyms

Vishrama—resting place, mandirata—on account of being temple of tasya—of him, sanatana—eternal, tano—of the body, mad—mine, Ishasya—of the Lord bhakti—devotional service, rasamrita—mellow nectarine, sindhu—of the ocean, bhavatu—let it be, sada—always, ayam—this pramodaya—for the pleasure of.

Translation

Let this ocean of nectarine mellow of devotional service, be always the source of eternal pleasure of my Lord Who has His eternal body and Who is represented by spiritual master known under the name of Sri Sanatan Prabhu. Ocean is also the eternal temple of the eternal body Narayana.

Purport

The author after offering his respectful obeisances unto Lord Chaitanya Mahaprabhu he turns to pay respect to his spiritual master who is known as Sanatan Prabhu. The spiritual master is non-different from the Lord and therefore both of them are Sanatan eternal. The Lord is represented by the spiritual master who is eternal servitor God. The author wishes most sincerely that the book titled under the name of ocean may be the eternal resting place of the Lord who takes eternal rest in Karana ocean as *Parusha Avatara* or Narayana who is the plenary manifestation of Sri Krishna. Sri Krishna Himself in His Narayana feature rests in the temple of ocean and in the same manner the book titled as Bhakti Rasamrita Sindhu may also be the resting temple of Krishna with his ultimatum paraphernalia. Sri Krishna and all His unlimited paraphernalia. Sri Krishna and all His eternal plenary expansions are Vishnu Tatvas and therefore all of them possess non-changeable eternal body. The body being eternal the resting places of the Lord are also eternal. As such the Bhakti Rasamrita Sindhu is the eternal Truth being the eternal science of the eternal Godhead. The Lord is Absolute and therefore His resting place is also Absolute. There is no difference between the Lord and His resting place.

Text 4

Bhakti rasamrita sindhu charatah paribhuta kala jala bhiyah bhakta makaran mukti nadikan namasyami.

English Synonyms

Bhakti—devotional service, rasamrita—nectarine mellow, sindhu—in the ocean, charatah—playing on, paribhuta—having conquered, kala—influence of time and space, bhiyah—fearfulness bhakta—devotees, makaran—the shark fishes, namasyami—offering respectful obeisances.

Translation

I am offering my respectful obeisances unto the devotees of the Lord who are compared with the shark fishes and who neglect the rivers of liberation on account of their playing facilities in the deep ocean of nectarine mellow (Bhakti Rasamrita Sindhu).

Purport

The author next turns towards the pure devotees to offer His respectful obeisances. The pure devotees are the eligible candidates for enjoying swimming excursions in the ocean nectarine mellow of devotional service. Pure devotees are never afraid of sceptre of time and space and as such they are not afraid of the tribulations of birth and death because they have already conquered the stringent laws of nature. Birth and death of other than devotees are always painful but for the devotees they are plain things of appearance and disappearance. A simple example will clear this idea. The cat carries her cubs and the rats by the same mouth. But there is gulf of difference between the two carrying processes. The cubs feel pleasure while carried by the jaws of the mother cat but the rats feel death pain by the same jaws of the cat. Pure devotees come and go for the service of the Lord and therefore they are exempt from the laws of nature. Jesus Christ was crucified but he did not feel the pain. Apparently it seems that the devotees are under the same laws of nature but factually they are not so. In the Bhagwat the Yamaraja instructs clearly that the devotees are not within the jurisdiction of his influence. Therefore pure devotees do not give much importance to the process of salvation. The river fishes have no idea of the big fishes that are within the ocean. The comparison of the river and the ocean as is generally cited by the monist philosophers exhibits a poor fund of knowledge. Mixing of the river with the ocean is superfluous. Real life in the ocean has not comparison with those in the river. The devotees are compared with shark fishes who are within the ocean without any relation with the rivers.

The ocean is the resting place for all sorts of rivers. It is generally compared that varieties of religiousities are like different rivers and they take rest in the ocean ultimately. The comparison is not applicable in the case of pure devotees because such devotees are like the shark fishes who do not care for the insignificant rivers. The devotees who take pleasure in the depth of water

of the ocean of devotional service has nothing to do with the liberation rivers. They are so to say useless for the devotees.

There are five different varieties of liberation like to become (1) One with the Absolute. (2) To live in the same planet where God lives. (3) To develop the same feature of body like the Lord. (4) To possess the same standard of opulences like God. (5) To become constant associate of God. Out of the five different varieties of liberations the one which is called *Sayujya* or to become one with the Lord is lowest of all. Generally all different varieties of religiousities aim at this point of becoming one with the Absolute. The pure devotees are so much endowed with transcendental mellow of devotional service that they do not evaluate even the four other forms of liberation and what to speak of the liberation under the clause of becoming one with the Lord. These things are very insignificant for a pure devotee and as such Srila Rupa Goswami desires to pay his respects for these devotees, excluding all others who are either mundaners, fruitive workers or utmost the salvationists. All these groups are classified in the list of non-devotees and the followers of Shri Rupa Goswami avoids them carefully.

Text 5

Mimamsaka barabagneh kathinam api kunthayan asau jhavam sphuratu sanatan suchiram taba bhakti rasamritambodhi.

Mimamsakas—the logicians, *barabagneh*—of the volcanic eruption within the water, *kathinam*—very hard *api* although, *Kunthayan*—subduing, *asau*—that *sphuratu*—let it continue to exist, *sanatana*—oh my Lord eternal, *suchiram*—for all the days, *taba*—yours, *bhakti*—devotional service, *rasamrita*—nectarine mellow *ambodhi*—pan of water.

Translation

Oh my Lord!

There are many logicians who are just like the volcanic creta within the water who shall create occasional disturbances. But as the large volume of water subdue such disturbances so also the ocean of devotional service Bhakti Rasamrita Sindhu shall always stand over their (logician's) disturbing arguments.

Purport

There are two kinds of logicians who are against the devotional service of the Personality of Godhead. One of them is the fruitive worker and the other is the empiric philosopher. The fruitive worker will argue that there is no need of serving invisible God. Let us work hard in developing industries and agriculture which alone will bring in prosperity. And a little higher than them are the empiric philosophers who are very much in-

terested in dry philosophical arguments in the matter God's form and feature without any tangible service. Both these classes of men are speculators and as such they are in fact disturbing elements to the transcendentalists who are marching progressively towards the kingdom of God. The author therefore begging mercy from Sri Sanatan Prabhu his spiritual master to save the Bhakti Rasamrita Sindhu from such disturbing arguments of the Karmis and Jnanins. It is however certain that the mellow which is the dominating factor of the Bhakti Rasamrita Sindhu is as immeasurable as the sea water. And therefore as the occasional volcanic eruption within the water is subdued by the volume of vast sea water so also the transcendental mellow of devotional service due to her vast nature will certainly overrule such occasional disturbances. The purport is that one who has tasted the sweetness of the mellow of devotional service will never be attracted by the activities of the fruitive worker or the empiric philosophers. This is an eternal truth and that eternal truth will always protect the peaceful existence of Bhakti Rasamrita Sindhu.

Text No. 6

Bhakti-asya prostuti sakhila jagat mangala prasangasya ajne-napi moya asya kriyate subridam pramodya

English Synonyms

Bhakti—devotional service, *asya*—of this, *prostuti*—presentation, *akhila*—all inclusive, *jagat*—universal, *mangala*—welfare, *prasangasya*—of the delineation, *ajne-napi*—even though by a neophyte, *moya*—by me, *kriyate*—is being done, *subridam*—of the kind hearted (friends), *pramodya*—for the pleasure of.

Translation

Presentation of an all inclusive delineation of devotional service of the Lord, which is universally accepted welfare work for all living being, is being done by me, even though I am a neophyte—for the pleasure of the kindhearted friend.

Purport

Devotional service by a living being for the pleasure of the Supreme Being (Lord) is the universally accepted welfare work for all. A living being's constitutional position is always as such that he has to render service to the superior will. When such service is rendered favourably it is called devotional service of the Lord and when such service is rendered unfavourably to the will of the Lord or in other words to satisfy one's own whims and pleasure or for the matter of sense-gratifying, it is called Karma or fruitive action. Fruitive action is bondage while devotional service is libera-

tion from all bondage. This distinction of bondage and liberation of all actions can only be judged by a thoroughly learned man already placed in the devotional service of the Lord. On the other hand such devotional service is the natural function of a living being and therefore it is essentially the prime welfare work for all concerned. Such service is done in one's real identity. The author of the Bhakti Rasamrita Sindhu namely Srila Rupa Goswami is therefore engaged in the highest welfare work for all humanity because he attempts to awaken all living being to the state of consciousness of his constitutional position. But this defacto truth may be misunderstood by a section of people who exist with poor fund of knowledge. Such critics of the value of devotional service to the Lord may not find any pleasure in the subject matter of this great transcendental presentation, but in spite of all these, a really kind hearted friend who knows the object of devotional service of the Lord, will find it surely an useful solace of the hankering heart.

In fact Srila Rupa Goswami is himself an universally kind hearted man who feels for the gross materially engaged vitiated person and as such the work which is being done by him is not at all for his personal gain but it is for the universal good for all living being. Persons who are already in the line of such kind hearted devotional service can realise what immensely valuable book is this work of the name Bhakti Rasamrita Sindhu.

TEXT 7

Etasya bhagabat bhakti rasamrita payonideh chatwarah khal-bakshyante bhagah purbadaya kratam.

English synonyms

Etasya—of this, *bhagabat*—the Lord, the personality of Godhead; *bhakti*—devotional service, *rasamrita*—nectarean mellow, *payonideh*—of the ocean *chatwarah*—four, *khal*—as a matter of fact, *bakshyante*—are being described, *bhagah*—divisions, *purbadaya*—directions beginning from the east.

Translation

In this text of the nectarean ocean of mellows in the matter of devotional service of the Personality of Godhead there will be four primary divisions beginning from the east and so on.

Purport

The Bhakti Rasamrita Sindhu is not a book of something imaginary vision in the matter of mental speculation of mundane sentiments. The subject matter is seriously meant for presenting the science of devotional service of the Lord which promotes a practitioner to the highest stage of transcendental

realisation. It is clearly stated here that devotional service is meant for the Supreme Lord. He is tangible fact and so also is His service. And to put the whole thing is a systematic way the author desires to divide the subject matter into four compartmental divisions for gradual process of realisation. Any serious student who will strictly follow the chalked out path, is sure to achieve the desired result which is ultimately to meet the Lord face to face.

Text 8

Tatra purva bebhagesmin bhaktiveda nirupate anukramena baktabyam laharinam chatustayam.

English Synonyms

Tatra—thereupon, *bebhagesmin*—division of it, *bhakti*—devotional service, *veda*—categories, *nirupate*—in the estimation, *anukramena*—respectively, *baktabyam*—has to be described, *laharinam*—of the waves, *chatustayam*—four only.

Translation

Thereupon in the eastern division of it, devotional service, in the waves of four categorical estimation has to be described respectively.

Purport

In the very beginning of a scientific approach of devotional service the author has attempted to make a clear distinction of pure devotional service from the popular misconception of the

(To be continued)

(Contd. from page 3 col 1)

mund words. One should speak shortly but it must carry on a volume of meaning. That is the beauty of impressive expostulation.

And any one who will hear or read these explanations with rapt attention, will certainly be benefited in getting one's darkness of ignorance illumined. And by such attainment of knowledge one is sure to develop a deep attachment for Shri Krishna.

The author has very carefully expostulated the truths in respect of Shri Chaitanya Mahaprabhu, Shri Nityananda Prabhu and Shri Advaita Prabhau as well as the glories of their respective devotees. The truths have been so nicely explained that any one hearing them will understand the essence of transcendental truth in nutshell.

With all obediency and obeisance unto the lotus feet of the Goswamins headed by Srila Rupa and followed by Sri Raghunath—the author of Sri Chaitanya Charitmrta namely Shri Krishna Das Kaviraj Goswami thus finishes the first chapter of the narration in the matter of prayers to the spiritual masters and their associates.

(To be continued)

"Godhead is Light , Nescience is darkness. Where there is Godhead there is no Nescience."



(An instrument for training the mind.)

Edited and Founded

(It educates humanity of its Divine nature)

Under direct order of His Divine Grace Sri Srimad Bhakti-Siddhanta Saraswati Goswami Prabhupada

By Tridandi Goswami Abhay Charan Bhaktivedanta Swami

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PART XX

Bhakti Rasamrita Sindhu

(Science of Devotional Service of the Lord)

(Continued from previous issue)

Bhakti cult (sentimentalism). He has particularly taken the precaution from generalising the cult by popular notion. This is not a sentiment of a particular type of men passing as so called devotees but it is practical work meant for every living being in his natural and constitutional position. That is the specialty of this work Bhakti Rasamrita Sindhu. He has tried to clear the popular notion of the Bhakti cult being contaminated by other prescribed duty originated from material hankerings, fruitive work or performances of sacrificial ceremonies. Bhakti cult does not belong to either empiric philosophy or imaginary sentiments. Neither does it depend on experimental thought. The bhakti cult or devotional service is so pure that it includes all the good qualities of higher status of life.

Text 9

Adya samanya bhaktyadhyadwitiya sadhana atmikabhavasritatritiya cha turya prema nirupika.

English Synonyms

Adya—In the beginning, *samanya*—general. *bhaktyadya*—enriched devotional service, *dwitiya*—the second stage, *sadhana*—practice, *atmika*—symptomatic, *bhavasrita*—developed consciousness, *tritiya*—the third stage *cha*—and, *turya*—the fourth one, *prema*—transcendental love, *nirupika*—designative.

Transitiation

In the beginning (or the first wave of the ocean) generalisation of enriched devotional service is described. In the second practical and symptomatic treatment is done. In the third one developed consciousness of devotional service is discussed and in the fourth one transcendental love of Godhead is included.

Text 10

Tatra adou asya suthu vaisistam asya kathayutum sphutam laksonam kriyate bhakter uttamayah satam matam.

English Synonyms

Tatra—thereupon. *adou*—in the beginning, *asya*—of this, *suthu*—particularly *vaisistam*—specifically, *asya*—of this, *kathayutum*—in order to describe *sphutam*—clearly, *lakshnam*—specific characteristics, *kriyate*—being established, *bhakter*—of devotional service, *uttamayah*—first qualitative, *satam*—of the sages, *matam*—opinion.

Translation

In the beginning therefore of this treatise the first qualitative symptoms of devotional service as approved by the great sages—are being particularly and specifically characterised.

Text No. 11

Anya abhilasita sunyam jnan karma adi anabritam anukulyena krishna anusilanam bhakti uttama.

English synonyms

Anya—other than devotional services, *abhilasita*—act of desiring, *sunyam*—devoid of, *jnana*—the path of monists, *karma*—fruitive work, *adi*—etcetera, *anabritam*—uncovered by, *anukulyena*—favourably, *krishna*—the personality of Godhead, *anusilanam*—to act practically, *bhakti*—devotional services, *uttama*—superior quality.

Translation

Superior quality of devotional service of Krishna is to act favourably for the Personality of Godhead. This means that the service must be uncovered by the path of the monists, fruitive workers and desires—other than devotional services.

Purport

Shrila Rupa Goswami begins with pure devotional service and he defines in the very beginning the characteristics of unadulterated service of the Lord. In the Bhagwat Geeta it is said that four kinds of men who had had performed pious activities in the past do take to devotional service of the Lord. They are the distressed, the poverty-stricken, the learned and the inquisitive. The distressed man takes to the devotional services with a view to receive some favour of the Lord. The poverty-stricken also takes to devotional service to remove his adversities. The learned man takes to devotional service not for any material gain but for spiritual salvation and the inquisitive takes to devotional services just to know only the principles of theism etc. All these devotees are not pure devotees because all of them take to such devotional activities with an intention of personal gain. Srila Rupa Goswami in the very beginning of his definition of devotional service wants to impress upon us that there is no question of personal gain altogether in pure devotional service. Such service must be rendered to the Lord out of pure love of Godhead which is lying dormant in every living being. As nobody is taught how to laugh or cry or to begin sex life and all these actions automatically come into being in due course, so also the love of godhead is spontaneous and no body is required to learn it by some external agents. But as sex life or similar other spontaneous activities of a man are sometimes conspicuous by absence on account of diseased condition of the body such as impotency etc. similarly due to the diseased condition of the living being on account of long association with material energy—love of Godhead has to be awakened by practical and prescribed services. Such routine of services will be discussed in due course. So far the definition of pure devotional service is concerned it is described here that such devotional service must be active. There

is no place for mental speculative action in devotional service. Anushilanaam means practical work. Such practical work is done in relation with the body, mind and speeches. And such practical work is done also in terms of initiative and obstructive tendencies. That practical work is done favourably and unfavourably. And there are so many sections and subsections of that practical way of thinking, feeling and willing for the benefit of Krishna. The primary practical work in the devotional service is to accept practical spiritual master both initiator and instructor. And enquire from him all practical problems in the line of devotional service. The devotee having followed the primary rules in this connection will gradually develop an attachment and taste for the service. After this an atmosphere of constant association for devotional service will be felt and such temperament will help the devotee to rise up to the stage of fixed up position in rank. And all these highest stage of devotional improvement will depend more or less on the merciful benediction of a superior devotee who is already in the transcendental loving service, engaged himself.

The word Krishna indicates the Personality of Godhead with His unlimited expansions. The Lord expands himself in innumerable Forms such as Sri Rama, Sri Nrsingha, Sri Baraha, and many other incarnations and beams of expansions some of them are mentioned in the scriptures like the Bhagwat Puranam and others and all of them are Vishnu Tatwas and thus they are also on the equal footing and status like Krishna. In other words the word Krishna includes all other expansions and incarnations of the Personality of Godhead. The process of devotional service in the primary stage is the same as that of devotional service of Krishna or Vishnu or Narayana. In the higher stages of service there is difference of Rasa which we have already discussed in the beginning of this

translation. In the critical differentiation of Rasa study there is specific transcendental difference of reciprocating the devotional service but in essence there is no difference between the service of Rama or Krishna. These particular differences will be taken up later on.

Specific use of the word Anukulyena is significant. This means loving service of the Lord and not a simple attachment for the Lord is to be called as devotional service. When the attachment is enimical it is not called devotional service. The attachment of Kansa with Krishna was from the opposite side than love. But there was indirect attachment for the Lord. But that sort of attachment is not to be accepted as devotional service. The devotee must render service to the Lord which is acceptable to Him. The neophyte devotee must therefore take the shelter of a superior devotee who is already engaged in the service of the Lord under the direction of his spiritual master. The spiritual master is the *via media* between Krishna and the devotee. The order of the Lord is transmitted to the devotee through the medium of the spiritual master. Therefore to accept the service of a bonafide spiritual master is the first thing to be done in the matter of devotional service.

From the study of the Bhagwat Geeta which is directly spoken by the Lord we can have a glimpse of our eternal relation with the Lord. It is said there clearly that the living entity must take to the service of the Lord leaving aside all other engagements. There is further instruction in that book of knowledge that a man who preaches the teachings of the Bhagwat Geeta is the most confidential servitor of the Lord. From these it appears that the nature of the service which is acceptable to the Lord is generally engagement of a devotee constantly without any deviation in the service of the Lord and that service especially in this age of forgetfulness is to educate people in the matter of God-consciousness generally.

The bonafide spiritual master can give direction to the neophyte devotee on the principles of the primary stages of devotional service of the Lord. Unless one has not developed the aptitude of loving service of the Lord by engaging himself in the direction of the spiritual master one cannot make any progress whatsoever. The test of devotional service will also be discussed later on. No body can claim to have made any progress in the devotional service without being tested by the symptoms.

Srila Jiva Goswami says when we speak of inviting the warrior it does not mean we invite the weapons of the warrior. The warrior means always to be decorated or followed by his weapons. But the host does not mean to please the weapons but the warrior himself. Similarly we must know whether the

Lord is satisfied by our service without being too much attached in the formulas. There are many who pass by the name of devotees but when they are put into the acid test of genuine symptoms, generally they come to the class of mundaners. Lord Chaitanya says that Krishna Prema or a genuine love for the Lord is the last word in the kingdom of devotional service. In the absence of such genuine love for Krishna which is followed by the symptoms of detachment for mundane things—one cannot be certified to have made any progress in the matter of devotional service. The word Anu suggests that one should engage himself in the service of the Lord without any interval. He must be engaged in the service cent percent and always. There must not be any interruption in such progress of devotional service. There are some of the symptoms of devotional service in reality. Besides these there are other secondary symptoms which are as follows:

The devotee must be completely freed from all desires other than devotional service. That is the standard of first quality devotional service. Desires other than devotional service are many under the heading of Karma, Jnana, Yoga, etc. Jnana or knowledge is generally accepted in the sense of monism or to become one with the Supreme and when we say that devotional service must be untouched by Jnana we mean this philosophy of oneness. Otherwise knowledge pertaining to the culture of devotional services has to be attained with full vigour. Without specific knowledge in the matter of pure devotional services with reference to the context of Vedas, Puranas, Geeta, Ramayana, Mahabharata and Panchratic regulations no devotional service will stand bonafide. Any pretention of devotional service without the knowledge of the above mentioned scriptures is nothing but disturbing elements in that path.

When we speak of Karma detached from devotional service we mean fruitive works which are mentioned in the Smriti Shastras for obtaining elevation in the material existence. Devotional service must be freed from such fruitive activities. But such work as is conducive to the development of devotional service must be cultured. Such work which helps enlightenment of devotional service will be explained in this book later on. The word Adi is the sumtotal of all such non-devotional activities like yoga unnecessary penances for sense gratification. Great materialistic kings like Ravana and Hiranya Kasipu had undergone severe penances for many many years just to obtain temporary benefit of sense enjoyment but ultimately they could not protect themselves inspite of all these penances, from the punishment imposed upon them by the Personality of Godhead.

The conclusion is that the culture of devotional service of the Lord must be restricted within the pure devotional activities only and nothing more whatsoever. Such activities are elaborately mentioned in the Bhagwat and other relative scriptures. The Bhakti Rasamrita Sindhu is also within the category of those scriptures.

Text 12

As it is said in the Narada Pancharatra

Sarba upadhir vinirmuktam tatparatwena nirmalam hrishikena hrishikesa sevanam bhaktiruchyate.

English Synonyms

Sarba—all kinds of, upadhir—designations, vinirmukta—freed from, tatparatwena—favourable to the objective, nirmalam—completely purified, hrishikena—with the help of senses, hrishikesa the Lord of the senses, sevanam—rendering services, bhaktir—devotional service, uchyate—is called.

Translation

It is said in the Narada Pancharatra that senses when they are completely purified on account of their becoming favourable to the objective and thus engaged in the service of the Lord of the senses, it is called devotional service.

Purpose

The definition of Srila Rupa Goswami for devotional service is confirmed in the Narada Pancharatra. The Lord is not at all impersonal. He is transcendently Personality of Godhead with all sensual activities. The senses which we possess are emanations from Him only and we could not have possessed all these senses, if he would not have had all such senses. In the Sruti it is said that every thing is emanation from the Transcendence. Therefore in the Transcendence there are transcendental senses and the senses which we have are all emanated from him. But our senses are now contaminated by the influence of material inferiority which is the diseased condition of the senses. In the diseased condition of the senses no body can sensually perceive the Absolute Personality of Godhead. He is therefore transcendental to our sensual perception or beyond the reach

of mind and senses. But when the senses are purified by favourable atmosphere such senses can render service to the Lord without intervention of the material energy. This transcendental capacity of the living being develops in proportion of favourable devotional service rendered to the Lord by the devotee. The diseased condition of the living being is exhibited in his perverted consciousness of egoism. So long a living being is in diseased condition he says 'I am the monarch of all I survey'. **The conditional living being becomes a mad man when he thinks that he is independent of any other power.**

The living being or the Jiva in his conditional existence within material energy works under the influence of the qualitative modes of nature and creates his own destiny by the ingredients supplied by the material nature and thus become bound up under the condition of material nature. And so long he is so conducted under the influence of material nature he cannot know the transcendental nature of the Lord. As stated in the Bhagwat Geeta he can be known only by the one and single process of devotional service. This disease of the conditioned soul is cured by the method of **Tatpara** which means that a conditioned soul must surrender unto the Lord which creates the necessary favourable condition. The living being in fact is artificially conditioned by the elements of nature which have covered him with all kinds of designations. The favourable circumstances created by the process of devotional service under the guidance of bonafide spiritual master, gradually clears up the clouds of misconception of false egoism. And when he is completely cured of the designative consciousness he can at once engage his senses in the service of the Lord. The difference between the Lord and the living being is that the Lord is never under the influence of the modes of material nature while the living beings who are parts and parcel of the Lord, are susceptible to become under the influence of material conditions.

(To be continued)

(Continued from page 3)

perfect or Absolute stage. This will help us in the matter of man being cured of his diseased condition of the mind. The activities of the mind are not to be negated neither such activities can be stopped. Only the disease of the mind has to be cured. The mad man is not to be killed but he is to be cured by proper treatment. The mind and the senses of the man are to be cured only by the treatment of devotional service of the Lord. By that process only normal condition of the pure mind can be attained when all natural good qualities of the mind will be revealed. At this stage only we shall be able to see God in everything and everything in God.

The old prospectus as I printed it and other papers are despatched by separate book post which please find. Please read them carefully and let me know how we can join and work together. As soon as there is an organisation, I think many good friends will join us in this noble movement for real benefit of the mankind.

Hope you are well. Awaiting your early reply at my above address.

Yours sincerely,
A.C. Bhaktivedanta Swami

LEADING MEN OF THE WORLD JOIN TOGETHER TO FIGHT OUT THE DANGER OF A GODLESS CIVILIZATION

His Holiness



Tridandi Goswami
A. C. Bhaktivedanta Swami
Dear Swamiji,

I am grateful to you for your kind letter. Your learned exposition of the problems of **Para** (पर) and **Apara Prakriti** (अपरा प्रकृति) has impressed me. I appreciate your mission and would be very happy to profit by it. Please do send me the prospectus of the League of Devotees: I have a number of friends who are also interested in this mission of yours.

With kind regards,

Gujarat College,
Ahmedabad

Dated 18th April, 1960.

Dear Dr. Naik,

Your letter dated 20 March 1960* redirected from my Hd. Qrs. (Vrindaban) is duly in hand and I am very much encouraged to go through the contents which are full of valuable informations. The subject matter discussed in my article under reference is authorised as far as it refers to the conclusion of Geeta.

I may also inform you that my concept of anti-matter is exactly what you call it anti-material. Technically it may be that I could not express the exact word used by the physicist but I have tried to explain the word anti-matter in the light and sense of what you say as anti-material which is spirit. But spirit is not अपरा as you have pointed out. In the Bhagwat Geeta The Supreme Truth or the Absolute Personality of Godhead is the transcendental **पुरुष** and the two energies namely **परा** and **अपरा** are emanations from Him. The **अपरा** or the inferior material energy may consist of many other elements like matter, anti-matter, proton, electron, neutron etc. in terms of physical science but according to the authority of the Bhagwat Geeta—all of them are produced of the inferior energy called by the name **अपरा प्रकृति**. The **अपरा प्रकृति** consists of gross and subtle matters like mind, ego and intelligence. Spirit is transcendental to all these. The spiritual energy **परा शक्ति** is simultaneously one and different from the spirit whole. Qualitatively they are one but quantitatively they are different. The Brahman Ray is the effulgence of the Supreme Person.

You have defined impersonal Brahman as the Divine Energy. I fully agree with you in pursuance of its description in the Brahman Samhita. I am just going to publish in the next issue an article of the name "*Variety of Planetary System*" in which there is reference from the Brahma Samhita.

According to the Bhagwat Puranam the Supreme Truth is realised in three stages namely the Impersonal Brahman or the Nirakar Absolute. The Paramatma or the localised aspect of Brahman. The neutron part of the atom may be taken as the representation of Paramatma who enters into the atom also. It is described in the Brahman Samhita. But ultimately the Supreme Divine Being is realised as the Supreme Person all attractive (Krishna) with full and inconceivable potencies of opulence, strength, fame, beauty, knowledge and renunciation. The six potencies were fully exhibited by Sri Rama and Shri Krishna when He descends before the human being. Only a section of the human being who are unalloyed devotees could recognise him on the authority of revealed scriptures but others are bewildered under the influence of material energy. The Absolute Truth is therefore the Absolute person without an equal or high competitor Personality. Impersonal Brahman Rays are the rays of His body transcendental as much as the sun rays are emanations from the sun planet.

According to the Vishnu Puranam the material energy is called **अज्ञाना** ornescience which is exhibited in the fruitive activities of sense enjoyment. But the living beings belong to the group of anti-material energy or spiritual energy while he has the tendency of being **illusioned and trapped by the material energy for sense enjoyment**.

*Vide appreciations.

Dr. Y. G. Naik, M.Sc., Ph.D.,
Principal & Prof. of Physics, Dean,
Faculty of Science, Gujarat University agrees to join this noble mission.

Some of the letters exchanged between the Professor and the Swamiji, are published herewith to draw the attention of the people in general, philosophers and leading men of the society to the importance of the mission (The League of Devotees Regd).

Yours sincerely,
Sd/- Y. G. Naik.

In this sense the living being is the positive energy whereas the matter is the negative energy. The matter does not develop without being in contact with the superior spiritual or anti-material energy which is directly part and parcel of the spirit Whole.

Any way the subject matter of this spiritual energy exhibited by the living being is undoubtedly very complicated thing for an ordinary man. The ordinary man is therefore astounded in the subject. Sometimes he partially understands it through the imperfect senses and sometimes he fails to know it altogether. The best thing is therefore to hear the grave subject matter from the highest authority Sri Krishna or His devotee representative coming down in the chain of disciplic succession. Bhagwat Geeta is the essence of all the Upanishads and Vedanta

I am glad to note that you have got the highest estimation for Geeta. I am just trying to present the conclusion of Geeta to the world as it is and without any imperfect compromise with speculative interpretations. We have to learn the lessons of Geeta from the authorised disciplic succession as it is advised there in the book (4th Ch.). Unfortunately every one not in that line tries to explain Geeta in his own way and this process misguided the people. We have to counteract this disruptive tendency and put them at right.

I shall be very glad if you join my mission (The League of Devotees) and on receipt of your favourable reply I shall send you the prospectus. An erudite scholar like you should join and help in this noble attempt. Your appreciation of India's cultural heritage is very much enlivening for me. Let us jointly distribute this great cultural heritage to the world at large in an organised manner and through the recommended process of Divine Love propagated by Lord Sri Chaitanya Mahaprabhu. **Please try to help me as far as possible.** Awaiting your reply with interest. Hope you are well.

Camp, Delhi
Dated 28th March, 1960

Yours sincerely,
Sd/- A.C. Bhaktivedanta Swami

The Radha Krishna Temple,

2439, Chhipi Wada Kalan, Delhi-6

Dated 26th April 1960

My dear Doctor Naik,

I thank you for your letter of the 18th instant in which you have expressed your desire to join me in my spiritual mission The League of Devotees. My special mission is to form an association of spiritual values with educated persons like you. Because in the Bhagwat Geeta it is said that people in general follow the examples set by the leading men. At the present moment the leading men of the society are more or less unbelievers in the very existence of God. Naturally the general public is also gradually following them. The result is that a class of men who are carried away by religious sentiments without scientific stand,—are misusing the importance of spiritual values within the boundary of formalities and formulas of social or communal usages.

We shall have to reform this exploitation of religious sentiments on one side and gross atheism on the other. And the whole solution of this problem is clearly defined in the Bhagwat Geeta. So what we need to do is to propagate the great teachings of the Geeta as you have also realised,—in a very systematic order on the basis of scientific and philosophical understanding acceptable by the topmost reasoning power of man in a submissive mood. That is the mood of understanding mentioned in the Geeta.

With these ideas only I had to register the form of the League of Devotees under the registration of Societies Act 1860 some years back at Jhansi (U.P.) with the help of some medical students of the place.

In the Western countries specially in America, you know it well, there is one movement like MRA (Moral Re-Armament). They want that "Men must choose to be governed by God or they condemn themselves to be ruled by tyrants," "that God's mind must control the world through human nature" etc.

Unfortunately the Western people are so trained up that it is very difficult for them to discover God's will as they want. The God's mind is however expressed very clearly in the Bhagwat Geeta which is the sumtotal of the Upanishads and Vedanta Sutra.

Therefore if we push on the teachings of the Bhagwat Geeta in a systematic way it is sure and certain that the world will accept it. The cult of communism is a reactionary movement of a Godless civilization. The Bhagwat Geeta by her own strength can make an adjustment of the contending elements represented by Theism and Atheism. The movement of the communists advocating that man's mind must control is an imperfect theory. Because man is imperfect and his mind is also imperfect, he cannot be perfect without being in intimate relation with God Who is perfectly perfect or *Purnatama*.

So we have to make a perfect movement on the basis of the Bhagwat Geeta spoken by the Perfect. There is no difference between God and the Bhagwat Geeta on account of their being identical on the

(Continued on page 2)

Chaitanya Charitamrita

ESSAYS AND TEXT

(First Part continued from issue XIX)

Vande gurun ishahbaktan isham
ishavataran
Tat Prakasan Cha tat saktee
Krishna chaitanya sangakam (1)

My respectful obeisances are due to the primeval Lord of the name Krishna Chaitanya after offering the same to the spiritual masters, the devotees of the Lord, the incarnation of the Lord, His plenary Portions and His energies. Vande Shri Krishna Chaitanya Nityanandan Sahaditou Goudodaye paspavanton Chitrou Shandou tamonudou. (2)

My respectful obeisances are due to both Shri Krishna Chaitanya as well as Nityananda who have arisen on the horizon of Gouda as both the sun and the moon simultaneously in a wonderful manner to dissipate darkness (of ignorance) and thereby to bestow benedictions over all,

Yad adwaitam Brahman upanishadi tad aditya tanuva
Ya atmantaryami purasha iti sa
asya ansa vibhav.
Sada aishyaryai purna ya iha
Bhagavan sa swayam ayam
Na Chaitanyat Krishnat jagati
paratatvam paramiba. (3)

What is described in the Upanishads as impersonal Brahman is but His effulgence of the body. What is known as the super soul Lord-he is no other than His plenary localised aspect. He is the Personality of Godhood Himself who is known as the Lord full with six opulences. He is the Absolute truth and there is nothing greater there or equal to Him in this world.

Anarpita charim chirat karunayavaturna kalou
Samarpayatum unnata vijjala rasam
swabhakti shriyam.
Hari puratasundara dyuts Kadam-
ba sandipita
Sada hridaya kandan sphurata ba
sachinadana. (4)

Let that Lord known as the son of Shreemati Sachi Devi be transcendently situated unto the heart of you all as He has appeared Himself by His causeless mercy in order to bestow the highest standard of illuminated transcendental mellow of His devotional service. Such endowment was never before offered by any other incarnation. He is the Lord colourfully beautiful with the of golden texture in its fullness of manifestation.

Radhakrishna pranaya vikriti
ahladini sakti asmat
Ekatanou api bhubi pura dehab-
hedou gatou tou
Chaitanyakhyam pratatamaduna
tat dwayam cha aikyam aptam
Radhabhavudyutisubalitam nomami
Krishna svarupam (5)

The love-affairs of Shri Radha and Krishna is a transcendental manifestation of the Lord's internal potency of 'Alhadini, (pleasure-giving). Although both of them are one and the same identity yet they separated by body eternally. Now at present again these two bodies are united in the Form of Shri Chaitanya. But He is pre-eminently manifested in the light of Radharani, although He is Krishna Himself

Sri Radhaya pranaya mahima
kadrisha ba anaya eba
Aswadya yona adbhuta madhurima
kidrisha ba madiya.
Soukhyam cha asya mad anubha-
vata kidrisha ba iti lobhat
Tat bhavadhya samojani sachi
garbhasindhon Hari indu (6)

The Supreme Lord Hari appeared Himself like the moon in the ocean of the womb of Sachi devi, influenced by a desire to know (1) what are the qualities of love affairs of Radharani (2) what are the qualities of my love affairs which is relished by Radharani alone and (3) how does Radharani feel when she relishes the sweetness of my love.

Samkarsana karana toyashayee
garbhodasayee cha prabodhi shayee
Sesha cha yasya amsakala sa Nityanandakhyam Rama sharam
man astu. (7)

Let Shri Nityananda Rama, whose parts of plenary portions are known as Samkarshana Vishnu lying on the Karana ocean, Vishnu lying on the Garva ocean, Vishnu lying on the milk ocean or the Seohanaga, be the object of my constant remembrance,

Mayatitey byapi vaikunthaloke
purnaiswarya Sri Chaturbuha
madhye
Rupam yosya udhathi samkar-
shankhyam tam sri nityananda
Ramam prapadye (8)

Let me surrender unto the lotus feet of Sri Nityananda Rama who is known as Samkarshan in the midst of Chaturbuha (consisting of Vasudeva, Samkarshan, Pradyumna and Aniruddhya) with full opulence.

Mayabhartaja antda samgha ash-
raya anga sheley sakshyat
karanabodhi madhye

Yasya ekamsa sri puman adideva
tam sri Nityananda Ramam
Prapadye (9)

Let me offer my full obeisances unto the feet of Sri Nityananda Ram whose partial representation is the original Purusha who is the feeder of Maya (illusory energy) and the resort of all the universes and called by the name Vishnu who is lying on the ocean of karana.

Yasya amsamsa srila Garbhodaya-
shayee
Yannabhyabjam loka samgha-
tanalam
Lokasrastu sutikadhama dhatu
Tam Sri Nityananda Ramam
prapadye. (10)

Let me offer my full obeisances unto the feet of Sri Nityananda Rama whose partial part is the Garbhodashayee Vishnu from whose navel stem of lotus has sprouted Brahma the first seer of the universe.

Yasyamsa ansasa paratma akhil-
aram
Posta Vishnubhati dugdha shayee.
Kshowni bharta yatkala sa api
ananta
Tam Shri Nityananda Ramam
prapadye. (11)

I do offer my respectful obeisances unto the feet of Shri Nityananda Rama whose secondary parts' part is the Vishnu lying on the ocean of milk the super soul of all living entities and the maintainer of all universes. The Naga is also His part in the 4th order.

Mahavishnu jagat karta mayaya
ya srijati adee
Tasya avatara eba ayam adwit-
acharya bhakti shasanat. (12)

Lord Adwitacharya is the incarnation of that Vishnu called by the name Mahavishnu whose main function is to create the cosmic world through the actions of Maya.

Adwitam Harina adwitacharyam
bhakti samsanat
Bhaktataram Isham tam adwit-
acharyam ashraye (13)

Because He is non-different from Hari the Supreme Lord. Therefore He is called Adwita and because He propagates the cult of devotion therefore He is called Acharya. He is the Lord and incarnation of devotee of the Lord and therefore I take my shelter unto Him,

Pancha tatvatmakam Krishnam
bhaktarupa swamjakam
Bhaktataram bhaktakhyam
namami bhaktasaktikam. (14)

I do offer my obeisances to the Supreme Lord Krishna who is non-different from (1) His feature of a devotee of (2) that of devotee incarnation, (3) devotee manifestation, (4) pure devotee and (5) devotional energy.

Jayatam suratan pango mama
mandamate gati

Mat sarbaswa padambhajou, Radha
madanamohanou. (15)

I am lame and ill-advised. Therefore I say glory unto them Radha Madan Mohan under who are my directors and whose Lotus feet are my everything.

Dibgyad vrindaranya kalpadru-
madha
Srimad ratnagara singhasanasthou
Sri Sri Radha Srila-Govinda-
dwou
Prethalivi sebyamanou smarami. (16)

There is in Vrindaban the temple of jewels under the

desire tree in which there is the illuminated effulgent throne on which Sri Radha Govinda are seated served by the most confidential associate. I do offer my humble obeisances unto them. Sriman rasa rasarambhei bansi-
bata latarthita

Karshanvennu swanai qopi Gopi-
natha shriye tu na. (17)

Sri Srila Gopinatha who is the originator of the transcendental mellow of Rasadance, and who is standing on the shore under the name of Bansibata and thereby attracting the attention of the damsels of cowherds by the sound of His celebrated flute. Let all of them do bestow upon me their benedictions.

Jaya jaya sri Chaitanya jaya
Nityananda

Jaya Adwita Chandra jasya Govra
bhaktabrinda (18)

Glory to Sri Chaitanya and Nityananda and glory to Adwita Chandra and all the devotees of Goura (Lord Chaitanya).

Ayee tin thankur Goudiyare Rari-
yachchen Atmasti.

Aye tiner charan vando tine more
nath (19).

All the above mentioned three deities (of Vrindaban namely Madan mohan, Govinda and Gopinath) have absorbed the heart and soil of the Goudiya Vaishnavas (followers of Lord Chaitanya). I therefore do worship the lotus feet of these deities and all the three are my Lords of the heart.

Granthar arambha kari mangala-
charaa.

Guru, Vaishna, bhagawan, tiner
smaran. (20)

In the beginning of the narration I do invoke the benediction of the spiritual master' the devotee of the Lord and the personality of Godhead—simply by remembering.

Tinner samaraney kai bighravina-
nashan

Anayashe hai nija banchchita-
puran. (21)

By such remembrance only all difficulties are destroyed and very easily we can fulfil our own desire.

Se manyalacharan kai tribidha
prakar

Vastunirdesha, ashirbada, namas-
kar. (22)

That invoking of benediction is made by three processes which are known as (1) defining the objective, (2) benedictions and (3) obeisances.

Pratham tin sloke istadeva
namaskar

Samanya Vishvsharupey duita
prakar. (23)

In the first two slokas there is obeisance to the objective Lord. One of them is a general description and the other is particular verification.

(To be continued)



(An instrument for training the mind.)

Edited and Founded

(It educates humanity of its Divine nature)

Under direct order of His Divine Grace Sri Srimad Bhakti-Siddhanta Saraswati Goswami Prabhupada

By Tridandi Goswami Abhay Charan Bhaktivedanta Swami

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PART XXI

Bhakti Rasamrita Sindhu

(Science of Devotional Service of the Lord)

(Continued from previous issue)

Text No. 13, 14 and 15

Ahituki, abyababita, ya bhakti purushottame, salokya sarsti samipya sarupya, ekatyam api uta diyamanam na grihnananti vina mat sevanam janah sa eba bhaktiyogakhy atyan-tika udahrtaha.

English Synonyms

Ahituki—motiveless, abyababita—without interruption, ya which bhakti—devotional service, purushottame—unto the Personality of Godhead, salokya—status of the same planet, samipya—status of association, sarupya—status of the same feature, ekatyam—status of oneness, api—even though, uta—what to speak, diyamanam—being offered, na—do not, grihnananti—accept, vina—without, mat—mine, sevanam—service, janah—persons, sa—that eba—certainly, Bhaktiyogakhy—worth the name of devotional service, atyan-tika—ultimate, udahrtaha—exemplified.

Translation

(This is an instruction by Shri Kapiladeva to his mother Devahuti) "My dear Mother, devotional service rendered to the Personality of Godhead Purushottam which is motiveless and without any interruption,—by persons do not accept (different types of liberations which offer) the status of same planet, status of association, status of the same feature, status of same oneness with the Lord—even though they are offered to them and without being devoid of the transcendental service of the Lord. That is the ultimate exemplification of super state of pure devotional service."

Purport

There are five kinds of the forms of liberation or Mukti.

They are (1) the status of the same planet i.e. liberation of material bondage and promotion to the spiritual planet where the Personality of Godhead resides, (2) status of the same association i.e. to have the opportunity of constantly being associated with the Personality of Godhead, (3) status of the same feature of the body, (4) status of the same opulence and (5) status of becoming one with the Lord. Generally the impersonalist mystic and empiric philosophers are offered the status of the 5th grade liberation i.e. to become one with Lord and thus annihilate one's own individual status. The four other types of liberations are achieved by the *bidhi bhaktis* or the devotees who strictly follow regulative principles in the prescribed rules of devotional service practicable with our present senses. Above the *bidhi bhakti* regulations there is the *raga bhakti* stage which develops in the mature state of regulative life. The *raga* and *bidhi bhaktis* will be explained later on. For the present it may be noted that *raga bhakti* is possible for one who has actually developed the dormant spontaneous love of God.

Devotees who have thus developed the spontaneous love of God naturally has no motive behind the performance of their devotional services. Whatever they do for the satisfaction of the Lord has no ulterior motive save and except the satisfaction of the Lord. Such devotional services are also uninterrupted. Nothing can stop such high grade devotional service of the devotee. Devotional service, as it is, is transcendental to all material shortcomings. It does not depend on the condition of material favourable or unfavourable facilities. Such devotional services being spontaneous nothing

can check the progress of such transcendental devotional service. Such devotees have nothing to desire for their own satisfaction and as the execution of such services has nothing to do with fruitive activities, philosophical speculation or mystic powers. It is pure and full by itself in an atmosphere of devotion only. Such activities are autonomous and without any stoppage for any other purposes save and except devotional services. Such spontaneous service of the Lord is so attractive for the devotees that they have no attraction for any other thing even the five kinds of the forms of liberations as stated above. Such spontaneous devotees even refuse to accept such status of liberation even they are offered by the Lord Himself. That is the example of highest stage of devotional service. The author Srila Rupa Goswami will explain the fact in the following stages.

Text 16

Salokya ityadi padyastha bhaktotkarsha nirupanam bhakter visuddhata byakta paryabasati.

English Synonyms

Salokya—habilitation in the same planet of God, ityadi—etc., padyastha—in the stanzas, bhaktotkarsha—extraordinary position of the devotees, nirupanam—ascertained, bhakter—of the devotional service, visuddhata—purity byakta—having been explained, lakshaneby—symptoms, paryabasati—signified.

Translation

The extraordinary position of the devotee having been ascertained in the above mentioned stanzas in the matters of liberation like habilitation in the same planet like God etc., the symptomatic characteristics of devotional service are now being signified.

Purport

The significant characteristics of pure devotional service are specifically mentioned as follows:

Text 17

Kleshaghni subhada moksha laghutakrit sudurlabha sandrananda vishesatma Srikrishna akarshani cha sa.

English Synonyms

Kleshaghni—that which irradiates all miseries of life, subhada—that which inaugurates auspiciousness, moksha—liberation, laghutakrit—that which belittles, sudurlabha—which is rarely achieved, sandrananda—intensified bliss transcendental, Srikrishna—the personality of Godhead, akarshani—attractive, cha—and sa—she is.

Translation

Pure devotional service (as pointed out in the 11th stanza of this wave of the ocean) is characterised (1) by its power of driving out all distresses (2) it inaugurates an atmosphere of auspiciousness (3) it belittles the value of liberation (4) but it is very rare to be achieved (5) It is full of transcendental bliss so much so that (6) it attracts even Sri Krishna the Absolute Personality of Godhead.

Purport

The characteristics of pure devotional service as mentioned above are the summary description of the whole thing. This will be verified by evidences of revealed scriptures as stated below:

Text No. 18

Kleshas tu papam tad bijam avidya cha eti te tridha.

English Synonyms

Klesh—distresses, tu—but, papam—vices, tad—its, vijam—seed, avidya—nescience, cha—and, te—all together, tridha—of three varieties.

Translation

Distresses are of three varieties which are (1) vices, (2) its root cause, (3) and gross ignorance or nescience.

Purport

All our distresses are due to

all the above mentioned reasons. Vice means misuse of one's responsibilities. The prime responsibility of a human being is to acquire realisation of the self. This act of self realisation is not possible in any other form of life. The human form of life is the best chance for realising this truth of life. That is the highest responsibility of a human being. Negligence of this prime duty of life is the root cause of all tribulations. The tribulations are inflicted upon us by the laws of nature as police action is taken up against a criminal for neglecting the laws of the state. Revealed scriptures in the human society give us directions of our actions as the law books give us direction for executing our daily duties. In the Chaitanya Charit-amrita it is said that the living being on account of his long association with the material nature has forgotten his pure identity. The revealed scriptures like Vedas and the Puranas are compiled by Krishna Himself in the body of Sri Krishna. Daipayan Vyasdeva for reminding the forgotten soul about his eternal relation with Krishna. Therefore not to take up the advantage of this opportunity given by Sri Vyasdeva is the highest order of negligence on the part of a living being and specially for those who are born in the land of Bharatvarsha (India). The Indians have a special duty to learn all these Vedas and Puranas from the right source or the bonafide spiritual master and then distribute the same knowledge throughout the world. If he does not do so he must be committing the highest order of sins in his life and thus he has to be punished by the law of nature.

The root cause of vice is such negligence and the cause of such gross negligence is due to become too much materialistic and being engaged in the matter of sense gratification. This is called Avidya or ignorance of one's value of life. The foolish materialist ignorantly accept the gross and subtle bodies namely the senses and mind as identical with his own self and thus become too much engaged in the matter of sense gratification. The modern civilization is based on this gross ignorance of real life and therefore it is full of miseries. The advancement of knowledge in the university standard is wrongly directed and thus the university students in India are more ignorant in the matter of real life than the peasants in the village. The so called illiterate peasants in the village have more knowledge in the Vedas and the Puranas than those university students living in the cities and engaged in the sense enjoyment of cinema and clubs. The leaders of the society specially in India may seriously take note of this warning given by our spiritual leader Sri Rupa Goswami how distresses infiltrate in the life of human society.

According to Patanjali Rishi the original author of Yoga sys-

tem—distresses are due to five causes namely (1) Ignorance or Avidya (2) False identity or Asmita (3) Gross material engagement or Avinibesta (4) Attachment for worldly things or Raga and (5) Detachment for worldly things or Dwesha. Without any information of devotional service of the Lord no body can be detached from the material attraction and thus artificial renouncement of worldly life is also the cause of distress. One can be detached from the material attachment when he has a better engagement of the spiritual sphere. Devotional service of the Lord is real engagement of the spiritual soul. Therefore when soul has his natural engagement he becomes at once happy and detachment for all other non-spiritual engagement automatically follows for a devotee. How it so happens is described in the following lines given by Sri Rupa Goswami Prabhu.

Text No. 19.

Aprarabdhāṁ bhaḥet papam
prarabdhāṁ cheti tad dwidha

English Synonyms

Aprarabdhāṁ—potential, bha-
het—shall be, papam—vices, pra-
rabdhāṁ—the current, cha—and
iti—thus, dwidha—two kinds of.

Purport

The vices are like infectious diseases of the pure soul. The pure soul in his normal condition is as pure as God but when he willfully makes contact with the inferior material nature and wants to Lord it over, the infection of the modes of nature begins. Such infectious vices are some, times active and some times potential. What is acting in the current life is called Prarabdhā Papa and what is in the potential state to be manifested later on in this or in the next birth is called Aprarabdhā. Devotional service of the Lord is both prophylactic and preventive measure for such potential and current reactions of vices. It is stated as follows :-

Text No. 20

Yatha agniḥ susamidharchih
karoti edhanshi bhasmasat tatha
mad vishaya bhaktir uddhava
enamshi kritsnashah.

English Synonyms

Yatha—as much as, agniḥ—
fire (For cooking purposes),
susamidharchih—duly ignited and
blowing in flames, karoti—does,
edhanshi—firewood, bhasmasat—
rendered into ashes, tatha—simi-
larly, mad—in relation with me,
vishaya—matters pertaining to,
bhaktir—devotional services, ud-
dhava—Oh Uddhava, enamshi—
different type of vices, kritsna-
shah—total.

Translation

Different types of vices are totally become rendered into non-existence as much as the fire wood put into the blazing fire in the cook become completely rendered into ashes—by the process of devotional service in relation with Me Oh Uddhava.

Purport

The living entity as soon as he forgets his real identity of devotional life and wants to lord it over the material nature at once he becomes complicated in the subtle laws of nature both physically and psychologically. He wants to get rid of such entanglement by various measures and plans but he does not know the actual process of coming out of the entanglement. The real clue is suggested here. This is also suggested in the Bhagwat Geeta too that by surrendering unto the lotus feet of Krishna one can get rid of the stringent reaction of the laws of nature. Devotional service of the Lord is compared with the blazing fire and all varieties of vices or compared with the hard fire wood. When a devotee begins the devotional service some how or other by listening to the transcendental news from a devotee the fire action at once begins. And if he continues the process without stoppage the stored up vices of all kinds gradually become non-existent with the progress of such devotional service. The above stanza is a quotation from the Bhagwat (11/14/19) and is authoritative.

Text 21

Yat nama dheya srabananu-
krtanad yat prahhanad yat sma-
ranadapi kwachit swadopi sadyah
sabanaya kalpate kutah punah te
bhagawat nu darsanat.

English Synonyms

Yat—of one, nama—name,
srabananu—hearing and
chanting, yat—of whom, smaran-
—by remembering, api—also,
kwachit—sometime, swadopi—
even the dog eaters, sabanaya—
for the matter of sacrifice, kalpate
—become eligible, kutah—what is
there, punah—then, te—of them,
bhagawat—the personality of
Godhead, darsanat—by meeting.

Translation

A person who happens to be born in the family of the dog eaters, becomes eligible for performing sacrifices at once even by occasional meditating upon, hearing and chanting or remembering the holy name of Him (the Lord) then what to speak of him who has actually met Him?

Purport

This is a stanza forming the part of conversation that took place between Devahuti and the Personality of Godhead Kapila. This is the version of Mother Devahuti. This is a very important sloka in the matter of caste distinction. According to the law of Karma a vicious living being has to take his birth in the body of lower animals or in the body of man who indulges in the eating of dog. The dogeaters are called Chandala. The chandala come in the fifth or sixth grade of human being. The first grade man is the Brahmin. The Brahmin by birth is eligible to conduct the ceremonies of scriptural sacrifices and other religious performances. While a Chanda-

cannot even enter the arena of such sacrificial site. The chandala cannot enter the arena because by his birth he is untouchable on account of his low grade habits and social atmosphere. A higher caste-born man is allowed to undergo penances if by chance he is obliged to eat the flesh of a dog. But for a chandala born man there is no such allowance even for undergoing prescribed penances as it is done in the case of higher caste men. But even such a man on the level of the chandala is also purified by chanting or hearing or remembering the holy name of God. He becomes so much purified as he becomes at once an eligible person to act as priest in the religious ceremonies. This confirms the power of devotional service how it can at once neutralise the effects of infectious vices by execution of devotional activities.

To be born of chandala family is certainly the result of past vicious life. And because such a man is also at once elevated to the position of a qualified Brahmin it proves definitely the neutralising effect of devotion. Sri Jiva Goswami says that to take birth in the family of a Brahmin is undoubtedly the result of past pious deeds but the chandala even surpasses him simply by chanting the holy name of the Lord. To take part in the ceremonial sacrifices is not an ordinary thing. Even a man who is born in the family of a Brahmin cannot take part in the ceremonial sacrifices until he gets the authority of sacred thread ceremony. The sacred thread of a man is a sort of certificate for him declaring thereby that the man has properly been initiated by an Acharya who has taught him the vedas with paraphernalia and has given him the right to perform the religious rites. But the Chandala has no chance of undergoing such purificatory processes from the bonafide Acharya and because he adopts the first step of devotional service namely hearing and chanting the holy name of the Lord, he at once becomes more than the person born in the family of a Brahmin. This promotion of the chandala to the stage of a qualified Brahmin certainly supports the maxim that devotional service of the Lord purify even the chandalas.

It may not be our place here in that the present movement of a casteless society is possible only by the propagation of this movement of devotional service of the Lord. Every one even the Chandala has got the right to chant the holy name of the Lord or remember His holy pastimes and if those things are done in the prescribed ways the question of Harijan movement or a casteless society is automatically achieved.

Text No. 22

Durjati eba sabna ayogyatwe
karanam matam durjati arambha-
kam papam yat syat prarabdhāṁ
eba tat.

English synonyms

Durjati—low caste, *eba*—only, *akram*—sacrifice, *ayogyan*—in the matter of disqualification, *karanam*—cause, *malam*—concluded, *durjati*—low caste, *arambham*—beginning of, *eba*—alone, *paam*—vice, *gat*—that which is, *parabham*—current, *ut*—that.

Translation

Low caste birth is the concluded cause only for disqualification in the matter of taking part in the execution of sacrifices. Therefore the low caste is the beginning of current result of past vices.

Purport

The rigidity of caste system according to the law of Karma is undoubtedly very scientific and the Vedic shastras which accept this divisions of castes are right in that scientific estimation. It does not however mean that a lowcaste born man cannot rise up to the standard of a qualified Brahmin. It depends on the undaunted desire of the candidate for rising up to that standard. Those who are supporters of the caste system by birth right only are as much mistaken as those who fight to dismantle the scientific institution of caste system without being qualified for the purpose. Here is a right adjustment for the two opposite schools in the matter of supporting and breaking the caste system respectively.

In the Bhagwat Geeta it is admitted that the caste system is a scientific plan made by the Personality of Godhead Himself. He does not however give much stress on the point of birth right because for a devotee of the Personality of Godhead the birth right of caste system is quite immaterial. What is the difference between a born Brahmin and born Chandala? It is the difference of the material semen only. The body is made out of the semen of the father and in the case of a born Brahmin it is taken for acceptance that the semen is pure while in the case of the chandala the semen is impure. Purity and impurity of the semen depend also on the purity of the father in respect of his daily habits in life. It depends on the quality of the food stuffs the father takes. Dr. Barnard Shaw said that you are what you eat. Therefore even to the modern man it depends on the eating of a man to constitute the different secretion of the bodily glands. This is a vast subject however not to be dealt with here but our point of discussion is that a man even born of a Chandala semen it does not make any barrier for his rising up to the plane of pure Brahmin provided he has adopted the devotional services of the Lord under bona fide guidance of the spiritual master. As stated in the stanza 20 the devotional service is like the blazing fire and therefore it is able to purify even impure birth semen of the Chandala if he is in the line. One

may argue that in order to change the impure blood in the body of Chandala it will be necessary for him to wait for the change of the body. But Srila Jiva Goswami who is one of the authorised Acharya by Lord Sri Chaitanya Mahaprabhu answers this question very saliently as follows:—

"Children of the Brahmin family may be freed from the vice which causes the lowcaste birth but to become qualified for the office of performing sacrifices such children have to undergo the process of pious actions like the second birth by initiation from an Acharya generally known as the sacred thread ceremony. This means that the Chandala has to wait for the next birth in the family of a Brahmin as much as the Brahmin boy has to wait for the thread ceremony for the particular office. It may be an argumentative point that even though a Chandala on account of his pure devotional service is freed from the vice which caused his birth in the Chandala family yet according to social custom a Chandala born man cannot be allowed to have the facility of second birth by thread ceremony. But that sort of argument is invalid in the presence of evidence of the Shastras. It is clearly mentioned that such devotee becomes at once eligible for the purpose.

He becomes at once pure and cleansed of all vices of his previous birth and thereby he becomes at once venerable as much as a qualified Brahmin. By dint of his actual activities in the devotional line under the guidance of a bona fide Acharya he is at once washed of all sins and therefore this example is quite appropriate with reference to the context that a devotee of Vasudeva has nothing like inauspiciousity. He is transcendental to all the bodily reactions of birth, death, old age and diseases.

Srila Bhakti Siddhanta Saraswati Thakur a powerful Acharya as Srila Jiva Goswami in the recent years (1918-1936) reformed the Gaudiya Vaishnava association by establishment of the Gaudiya Math establishment which institute initiates all persons without any caste and creed distinction and gives them the right of a qualified Brahmin by initiation in terms of the Haribhakti-vilas an authorised law book compiled by Srila Sanatan Goswami. Lord Chaitanya wanted that every body from all corners of the world shall be initiated in the cult of Bhakti as it is propounded by Him and the Gaudiya Math institution has taken up the initiative action on this behalf very timely. Solution of all problems like the dissolution of the caste system and other similar social movement can actually take a valid form only under the auspicious direction of the Goswamins. All contending elements of the

world problems can be easily mitigated by the blessings of Lord Chaitanya if the path is followed strictly under direction of the Goswamins headed by Srila Rupa Goswami the author of the Bhakti Rasamrita Sindhu.

Text No. 23

Aprabdhā phalam papam kootam veejam phalonnukham kramena eba praleeyate vishnu bhakti ratatmanam.

English Synonyms

Aprabdhā—potential, *phalam*—result, *papam*—vices, *kootam*—germ, *veejam*—seed, *phalonnukham*—current, *kramena*—gradually, *eba*—also, *praleeyate*—extincted by, *Vishnu*—the personality of Godhead, *bhakti*—devotional service, *ratatmanam*—persons engaged in.

Translation

Persons, who are completely engaged in the devotional service of the Lord Vishnu the Personality of Godhead—becomes completely extinct from all sorts of vicious reactions which either potential, germinating, seedling or current by a gradual process.

Purport

This is evidential statement from the Padmapuranam which clearly ratifies the statement of the Bhagwatam as quoted by the author of Bhakti Rasamrita Sindhu. The vices in their different stages of development are analysed herein. Phalonnukham vice is that which we may be undergoing at the present stage of life. Veejam vice is in the seedling process by our desires of different types. Kootam is prior to the stage of Veejam i.e. in the germinating stage. Aprabdhā is the fountain source of all and from this store house of vicious life all other stages develop. And all these stages of vicious life become at once switched off by adoption of the devotional service. It appears that the process of extinction goes under gradual process but actually it is stopped at once. The example of switching off an electric fan is quite suitable here. The running fan after being switched off runs also for a few seconds by dint of the original force but actually the power of movement is already stopped. In the Bhagwat Geeta this is confirmed also when the Lord says that a pure devotee may appear to be vicious at sight but in fact he is not so because the motive power of his vicious movements has already been stopped by the adoption of devotional service of the Lord. It may take sometime apparently but that is immaterial in the context of genuine service.

Text 24

Tais tani aghani payente tapa dana brata adivi na adharmam tad hridayam tad api isha amghri sevaya.

English Synonyms

Tais—by those, *tani*—all those, *aghani*—vices of different stages, *payente*—becomes subsided, *tapa*—penances, *dana*—charity, *brata*—austerity, *adivi*—by performances of, *na*—not,

adharmam—merged in irreligiosity, *tad*—that, *hridayam*—heart, *tadapi*—even that, *ishamghri*—lotus feet of the Lord, *sevaya*—by devotional service.

Translation

One can subside the tendency of vicious activities by performances of penances, charity and others like austerity etc. but it is not possible to cleanse the unholy heart merged in irreligiosity. But such a stubborn heart also can be cured of all vices by adoption of devotional services of the Lord.

Purport

This is an evidential statement of Sri Sukdeva Goswami who recited Srimad Bhagwatam to Maharaj Parikshit during the last week of his death. Vice is a symptom of the diseased heart as fever is the symptom of the infection of a disease germ. It is a foreign acquisition of the living being when he is in contact with the three qualitative material nature. Vice is not therefore an inborn quality of the pure living being but it is acquired in association with the qualities of matter.

The matter is called Prakriti or nature while the living being who comes in contact with her is called Purusha. The Purusha who comes in contact with Prakriti is called Kshara Purusha or the infectious living being and this infection of the living being is the store house of all the seeds of vices. Unless therefore the root cause of infection is not cured there is no chance of the living being's complete freedom from the miseries of material existence.

To subside the forces of vicious activities of the living being by moral instructions, legislative actions, penances, charities, austerities etc. is but temporary attempts without any standing result—A man knows the law of nature or the law of the state. He breaks the law and is properly punished for that and yet he cannot get himself aloof from such actions even though he knows what is the result of what actions. A thief commits theft, goes to the jail, there he is severely punished but when he gets freedom from the prison house, he comes out and commits the same act of theft the next moment. Why this happens because his temporary measure of jail life was a process of subsiding his vicious activities but the impure heart which remained untouched by such actions pushed him again into the same mud of morbid actions leading to further punishment by the law of the state. Therefore the prescribed regulative actions like penances, charity, austerity etc. are only temporary measures without any permanent effect. They are compared with the bath of the elephant. The elephant takes bath in the lake profusely and for a long period cleansing its body thoroughly but as soon as it comes out of the water at once

(To be continued)

Chaitanya Charitamrita

ESSAYS AND TEXT

(First Part continued from issue XIX)

Tristiga sloke kari vadur nirdeha
Jahakate hai paratatev uddesh. (24)

In the third one I do indicate the Absolute truth which is the substance. One can visualise the supreme truth by such description.

Chaturtha sloke kari jagat ashir-bad
Sarbatra magise krishna-chaitanya prasada. (25)

In the 4th sloka I do invoke benediction of the Lord upon all over the world and for all of them I do pray to Lord Chaitanya for His mercy.

Soyee sloke kari bahya avatar karana
Sancha sancha sloke kahi mal prapojana. (26)

In the 4th sloka also I have explained the superfluous reason of Lord Chaitanya's incarnation. But in the fifth and sixth slokas I have explained the prime reason of His advent.

Ayee Chhaya sloke krishna chaitanyor tatva
Ar pancha sloke nityananda mahata. (27)

So in these six slokas I have described the truth about Lord Chaitanya whereas in the next five slokas I have described the glory about Nityananda.

Ar dui sloke Advaita-tatva akhyan.
Ar ek sloke pancha tatva byakhyan (28).

In another two slokas the description of Advaita is given and in the remaining are the description of 'panchatatva' i.e. (1) The Lord (2) His plenary portion, (3) His incarnation (4) His energies and (5) His devotees etc. is shortly given.

Ayee choudha sloke kari ma-gala-charan.
Tahim madhye kahi saba vastu nirupana. (29).

Therefore in all these fourteen slokas I do invoke the benediction and as far as possible I do describe the Supreme Truth within such description.

Sab shrota-Vaishnavou kari namaskar
Ayee saba sloke kari arth-Vichar. (30)

I do offer my respectful obeisances unto my all Vaishnava readers and by doing so let me attempt to explain the purport of all the above mentioned slokas.

Sakal Vaishnava suna kari eka nama.
Chaitanya Krishna sastre yemat nirupana. (31)

I request all my Vaishnava readers to read and hear with rapt

attention the narration of Krishna chaitanya as they are inculcated in the revealed scriptures.

Krishna, gurudasya bhakta avatar prakash.
Sakti-ayee Chhaya-rupa karuna Vilas. (32).

Lord Krishna enjoys Himself by manifesting Himself as twofold spiritual masters (1-2) devotee (3) incarnation (4) plenary portions (5) and diverse energies (6). They are all six in one.

Ayee chhai tatva kari charan vandana.
Pratham samanye kari Mangala-charan. (33).

I do therefore worship the lotus feet of all these six diversities of the one truth by invoking their benediction in general.

Vande gurum ishakhan isham lehatavaran.
Tatprakashancha, tat-saktee krishna chaitanya samikhan. (34)

(Translation see No. 1)
Mantra guru ar yata siksha-guru gana.
Tahar charana age kariye vandana. (35).

The initiator spiritual master and all the instructor spiritual masters are first of all offered respectful obeisances at their lotus feet.

Sri Rupa sanatan Bhatta Raghunatha
Sri Jiva Gopal Bhatta Das Raghunath. (36)

The instructor spiritual masters are (1) Sri Rupa Goswami (2) Sri Sanatan Goswami (3) Sri Bhatta Raghunatha (4) Sri Jiva Goswami, (5) Sri Gopal Bhatta Goswami and (6) Srila Raghunath Das Goswami.

Ayee chhai guru siksha guru ye amar.
Ta sabar padapadme koti namaskar. (37)

All these six spiritual masters are my instructors and therefore I do offer unto their feet my millions of respectful obeisances.

Bhajaner bhakta yata srib sa pradana.
Tahar charanapadme sabara prasada. (38)

There are innumerable devotees of the Lord but out of them Srinibasa Thakur is the foremost one. I therefore do offer my obeisances unto his lotus feet.

Advaita acharya prabhur ansa avatara.
Tahar pada padme koti-pranti amar. (39)

Advaita acharya is the Lord's partial incarnation and therefore I do offer my obeisances in crores at His lotus feet.

Nityananda rai prabhur svarup prakash.
Tahar padapadma Vando yar mridas. (40)

Srila Nityanandara is the plenary manifestation of the Lord and I am also initiated by him. I do therefore offer my obeisances unto Him.

Gadadhar pandit ali prabhur vijasakti.
Ta-sabar charan more sabara pranati. (41)

Srila Gadadhar pandit and many others are the internal potencies of the Lord and to all of them I do offer my respectful obeisances.

Shrikrishna chaitanya prabhur anagyan bhajan.
Tahar padaravinde ananta pranam. (42)

Lord Shrikrishna Chaitanya mahaprabhu is the Personality of God Himself and therefore I have my innumerable prostrations at His Lotus feet.

Sabarane prabhure karia namaskar
Ayee chhai tenho jaichhekaria vichar. (43)

After offering my obeisances unto the Lord along with His all associates, I shall try to explain now the six diversities of one only as they are.

Jadyapi amar guru chaitanyer das
Tathapi janiye ami tahar prakash. (44)

Although I know that my spiritual master is the servitor of Sri Chaitanya yet I know Him also as the plenary manifestation of the Lord.

Guru Krishna rupa han Shastrer pramaney.
Guru-rupe Krishnakripa karen bhaktagane. (45).

The spiritual master is non-different from Krishna—is the deliberate opinion of all revealed scriptures. Because it is Krishna only who delivers His devotees in the form of spiritual master.

Acharyam mam vijaniyat na abamaneta karhichit.
Na mara budhya asyeta sarbade-vanaya guru. (46)

(Bhag : 11/17/22)
The Lord said "You should know the Acharya as Myself and then He must never be disrespected in any way. He may not be envied in the way of an ordinary common man because He is the representative of all gods."

Siksha gurir ke ta jani Krishner svarupa.
Antarvami, bhakta vrestha-aye dui ruja. (47)

One should know the instructor spiritual master as the Personality of Krishna. He (Krishna) manifests Himself as the super-soul as well as the devotee of the first order.

Nailobhayanayachitit karayata-besha.
Brahmayashapi krita mridha mudah smatantah.

Jo antarbhat tanveritam as-bham vidhvanan
Acharya chaita bayusha swapatim svakti (48)

(Bhag : 11/29/6).

(To be continued)

Oh! My Lord! no body can sufficiently acknowledge his obligation unto you even such devotees have lived as long a period as that of the age of Brahma. Because you do manifest yourself in two features namely externally as the Acharya and internally as the super-soul in order to deliver the embodied living being by giving him directions as to how he can go unto you.

Tesham satata yuktanam bhajanam ritipravakam.
Dadami buddhe yogam tan yena mam vijayanti te. (49)

(Bhag : Gita : 10/19).
"Those who are constantly engaged in the devotional service of the Lord with transcendental love—to them only I do give directions of pure knowledge so that they can come back to My supreme abode".

Jnanam paramaghyam me yadvijnana samasvitam
Sarasyam tad angam cha grheva gaditam nitya. (50)

(Bhag : 2/9/30).
The Lord said unto Brahma "Please hear attentively what I am speaking over to you that transcendental knowledge about Me is not only scientific but also it is full of mepheries.

Yaban aham yathab havya gad rupa gunakarmabak
Tatha eba tatva vijnanam astu te madanugrahat. (52)

(Bhag : 2/9/31).
"My personality, my manifestations, qualities, and pastimes as they are in truth, let all these be enlightened in you defacto by My mercy."

Aham eba asam eba agre na anyat-yat sad asat jaram
Panchad aham yad etat cha jo abashiriyate sa asmitam. (53)

(Bhag : 2/9/32).
"Prior to the cosmic creation it was I only there. Every thing what is called as phenomenal, up-to impersonal Brahman nothing existed independently of me.

When there was creation, it is I only which exists in everything and there annihilation, it is I only that shall remain eternally.

Rita artham yat pratu yeta na pratuyeta cha abmani
Tad vidyat abmano mayam yatha tamale. (54)

(Bhag : 2/9/33).
"What appears to be truth without Me although nothing can exist without Me—such misunderstanding is called the illusory energy of the Supreme Lord. There is nothing such misunderstanding in my internal energy. It is just like reflection of the reality, light on the shadow. In light however there is neither shadow nor reflection."

Yatha mahantibhutan uchechabachesu anu
Prabirtani abrabirtani tathateshu na tesu aham. (55)

(Bhag : 2/9/34).
"As the five elements of nature

(To be continued)

"Godhead is Light, Nescience is darkness. Where there is Godhead there is no Nescience."



(An instrument for training the mind.)

Edited and Founded

(It educates humanity of its Divine nature)

Under direct order of His Divine Grace Sri Srimad Bhakti-Siddhanta Saraswati Goswami Prabhupada
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PART XXII

Bhakti Rasamrita Sindhu

(Science of Devotional Service of the Lord)

(Continued from previous issue)

it spreads dust over the body making the whole thing as unclean as before. There is no effect of such cleansing measure.

The living being is perpetually going on performing this temporary measure of cleanliness but he has to remain unclean in the heart unless and until he takes to the devotional service of the Lord. All the living entities who are within the material universe and leading different grades of material existence are so to say civil disobedient sons of God and they are being punished and promoted in different grades of life by the laws of nature as if under the police actions of the Lord.

A well settled devotee of Godhead cannot continue to be a vicious man for a longer period because he is cent per cent engaged in the devotional service of the Lord. This will make him automatically a saintly person by the Grace of the Supreme. The Supreme Lord who is with in every living being will then act as the Chaitanya Guru or spiritual master from within for a devotee and give him (the devotee) direction so that he may go Back to Godhead. There are thousands and thousands of instructive stories of the like nature in the Ramayana, Mahabharat and Puranas and all of them are supplementaries to the Vedas. To be cent per cent engaged in the transcendental service of the Lord is the real process of controlling the senses from the attraction of vices. The different senses of a man are different strategic positions of the enemy vice, which takes us to the miseries of life. The Karmis or the fruitive workers who have been described as the Mudhas or the foolish ignorant, is cent per cent engaged in the matter of sense-gratification. Because the citadel

of Vices with soldiers like desire, anger and avarice, is the mind, sense gratification means to follow the dictation of Mr. Vice. The Jnanins or the mental speculator philosopher are thousand and more better than the Karmis because they can understand the real position of sense gratification and therefore try to employ senses in a subtle form restraining the gross activities of the senses. By this action Mr. Vice becomes surrounded and he is stopped for the time being. The Yogins want to control the senses or to make direct attack on Mr. Vice and therefore the Yogins are thousand times better than the Jnanins; the Muktas or the liberated souls are still thousand times better than the jnanins and the yogins for the Muktas are completely free from the attack of Mr. Vice. And above the Muktas are situated the pure Bhaktas who not only drive away Mr. Vice from the citadels of senses but also engage the seats of senses for occupation by the Supreme Lord. The king of the senses is the master mind. Senses are like the horse and the mind is the coach man who directs the sense. The Bhaktas therefore first of all depose Mr. Vice the coach man from the seat of the mind and place the lotus feet of Shri Krishna on the coach. When Shri Krishna becomes the coachman of the chariot of Arjuna there is no fear of the attack by Mr. Vice called by the name Duryodhana. The Bhagwat Geeta confirms this as follows in the words of Sanjaya, "where there is the master of all energies Shri Krishna and where there is a master devotee like Arjuna, undoubtedly there are blessings, victories, influence and morality."

That is the way how we can drive away the root cause of vices. If we want therefore a

peaceful society of men with the blessings of influence, victory and morality the one stroke of devotional service can bring in all in a train as it will be explained by the author next.

Text 25

Yad pada pankaja palasha vilasa Bhaktya karmashyam grathitam udgrathayanti santah tadbat na riktamatayo yatayo nirudha srotoganasa tam aranam bhaja vasudevam.

English Synonyms

Yad—that, pada—feet, pan-
kaja—lotus, palasha—petals,
vilasa—enjoyment, bhaktya—
by devotional service, karma-
shyam—fountainhead of fruitive
work, grathitam—deep rooted,
udgrathayanti—cause uprooting,
santah—devotees, tadbat—like
that, na-not riktamataya—freed
from material attachment, yatayo
—mendicants, nir-daho—by controlling,
srotoganasa—the senses,
tam—him, bhaja—do render service,
vasudevam—unto the Personality of Godhead.

Translation

One should tender devotional service to Vasudeva the Personality of Godhead only. Because the saints and mendicants who have adopted the renounced order of life cannot so easily snub down the fountain source of the impetus for fruitive work so easily as it is possible to be done by the devotees of the Lord always engaged in the enjoyment of serving the lotus feet of Him (Vasudeva).

Purport

This is a statement of confirmation by Sanat Kumar in the Bhagwat Puranam (94/22/39). This is the beginning of the two slokas in which the author wants to describe how by devotional service one can uproot the deep-rooted desire for lording over the material nature. As we have explained above the conditioned living entity has a deep-rooted desire for lording it over the material nature and for the reason of that he is put into ac-

tion by desire, anger and avarice. He wants to be the lord of all he surveys which is his avarice and thus he desires to work for fruitive result. If the work is successful to his desire he is satisfied otherwise in the absence of satisfaction he becomes angry. And in the cycle of an entanglement of fruitive work he is put into different positions of life barring him from the goal of self-realisation. Such fruitive workers want to be happy in this material world by different material plans but they are so fool that they do not know it cannot be achieved. Such karmis therefore after many attempts and by performing regulated fruitive works as it is enjoined in the revealed scriptures by chance becomes a learned fellow that fruitive work cannot make Him happy then he searches for the Absolute Truth by restraining the senses with great care and become either a Jnani or Yogi. Unfortunately such jnanis or yogis also do some time fall down from the goal of self-realisation as there are many instances like that. Vishwamitra Muni was a great Yogi but he also fell down from the path when happened to meet Meneka a celestial beauty and gave birth to a beautiful girl as famous as Shakuntala. Therefore any other path save the path of devotional service is not at all safe for self-realisation by snubbing down the deep-rooted desire for lording it over the material nature. A practical instance in this connection will not be out of place to mention herewith.

Some times back a news was published in the press as follows:-

"Ever since the beginning of the universe the sun has been shedding huge amount of heat upon the surface of the earth. If this heat is properly utilised it is capable of changing the very face of the earth". So man's effort in this direction were not very successful. Nature has been slightly more successful. It congealed a part of this energy in the form of wood, coal, oil etc.

Chaitanya Charitamrita

ESSAYS AND TEXT

(First Part continued from issue XXI)

*Etad eba jijnasyam tatva jij-
namna qmanah.*

*Adwaya valereb vyam yat syat
sarbata sarbada (56).
(Bhag : 2/9/35).*

"A person who is interested in the matter of transcendental knowledge must therefore enquire into it directly and indirectly always in order to know truth which is all pervading."

*Chintamani jayati soma giri gurur
me.*

*Siksha guru cha bhagawan Sikhi-
pancha mauli.*

*Yatpada kalpataru pallava shek-
hanstu*

—*swayabara rasam labhate joy-
ashree (57).*

(Krishna Karunamrita of
Villamangal).

"All glory unto my spiritual master who is as good as Chintamony (the Lord). And all glory to the Personality of Godhead decorated with the peacock feather. Under the shade of His Lotus feet which is the desire-tree, Jayashree or Radharani is enjoying the transcendental mellow of eternal consortherhood."

*Jive sakshat nahi tate chaitya guru
rupe.*

*Siksha guru hai Krishna Mahanta
swarupe (58).*

Nobody can visually experience the presence of the super soul. He therefore appears before us as the liberated soul; such spiritual master is no other than Krishna Himself.

*Tato duhsangam utariyya satsu
sajjeta buddhiman*

*Santa eba asya chhindanti manav-
yasanga uktivi. (59).
(Bhag : 11/26/26).*

One should therefore forsake the evil company of persona non-grata, if he is intelligent enough. And after that one must associate himself with devotees or sadhus only. Such sadhu can, by their realised instruction, cut off the link of connection which is against the principle of devotional service."

*Satam prasangat mama virya sam-
bida*

*Bhavaniti hritkama rasayana katha.
Tajjoshanad anu apabarga bartmani
Sraddharati bhakti rati anu krav-
ryati. (60).
(Bhag : 3/25/22).*

"The message of Godhead which are spiritually powerful can be well discussed in the society of Sadhus only. They are very much pleasing to hear in that association. If any one tries to hear from such persons, thus very soon the way of transcendental experience becomes open to him and gradually he attains a taste in such knowledge developing in devotion and attraction in due course.

*Iswar swarup bhaktatar adhishthan
Bhakter kridaye krishner satata
Vishram. (61)*

"A pure devotee who is constantly engaged in the loving service of the Lord is identical with Lord. Because the Lord is always seated in the heart of a devotee, a bhakta and bhagwan is identical also.

*Sadhavo hridayam mahyam sadhu-
nam hridayantwahan.*

*Mad annat te na jananti na aham
tevyo monag apee. (62)
(Bhag : 9/4/61).*

"Saints are my heart and only I am their heart. They do not know any body else than myself and therefore also do not recognise as mine besides the saints."

*Bhavadvidha bhagavata tirihbhuta
swayam prabhu*

*Tirthi kurbanti tirthani swantus-
thena gadabhrita (63).
(Bhag : 1/13/8)*

"Saints of your calibre are themselves the places of pilgrimage. Because the saints on account of their purity being constant companion of the Lord, they can purify any place including even the places of pilgrimage."

*Sayee bhaktagana hai dwibidha-
prakar.*

*Parishadgana ebam, sadhakgana ar.
(64)*

Such pure devotees are divided into two classes namely, (1) the personal associate and (2) the neophyte devotees.

Ishwarer avatar e tin prakar

*Ansa avatar, ar guna avatar. (65)
Saktavesh avatar—tritiya erat.
Ansa avatar—purush matsyadik
yata. (66)*

There are three different denominations of the incarnations of Godhead. They (1) partial incarnation (2) qualitative incarnations and (3) empowered incarnations. The ansa or partial incarnations are such as Matsya, Purusha etc.

*Brahma Vishnu Shiva—tin gunava-
tare gani*

*Saktakesh avatar—prithu vyasmani
(67)*

Qualitative incarnations are those like Brahma Vishnu and Shiva and empowered incarnations are those like king Prithu or Mahamuni Vyasa the compiler of the Vedas.

*Dui rupe hai bhagabaner prakash
Eke ta prakash hai, arya ta vilash.
(68)*

The Personality of Godhead exhibits Himself in twofold manifestations. One of them is called manifestation while the other is called Vilas (enjoyer).

*Eka vigraha yadi hai bahurupa
Akareya bhednaki eka swarupa
(69).*

*Mahishee vivahe yaichhe yaichhe
kaila rasa
Tahake kahiye krishner mukhya
prakash. (70)*

When the personality of Godhead expands Himself in as many forms which are non different in features with one another—as it was done during Lord Krishna's marriage with 16000 queens or as He expanded Him during His Rasa dance, such forms of the Lord are called manifestive forms.

*Rasotsava samprabritto gopinan-
dala manditah.*

*Jogeswarena krishnena tasam
madhye dwayodwayo (71).
(Bhag : 10/33/3).*

When the Lord was engaged in the festivities of Rasa dance surrounded by the batches of the cowherd girls, at that time Krishna the Lord of all mystic powers remained one in between the two in a set.

*Prabritena grihitam kanthe
swanikam striyah.*

*Yam maneran abhaval lavat
vimna sata samkulam (72).*

*Divorkasam sadaram atyoutsukya
bhutalmanam*

*Tato dundabhayo nedur nipetuh
puspabristaya (73).
(Bhag : 10/33/4-5)*

When the cowherd girls and Krishna were so joined together, each one of the girls thought it that Krishna was embracing her nearly and to be hold this wonderful pastimes of the Lord, the planes in hundreds of thousand began to fly in the sky which were loaded with the gods of heaven along with their wives who were all very eager to see the dance. At that time all of them began to drop flowers from the planes and biton sweet drums.

*Amkatra prakatata rupasyaikasya
yaikada*

*Sarbatha tat swarupaiba sa prakasa
itiriyate (74)*

(Laghu Bhagbatamrita)

If simultaneously and at once number of forms are displayed all of them equal in features—then's forms are called Prakash Vigrahas of the Lord.

*Eka vigraha yadi rkareyhai ana
Anek prakash hai vilas tar nama.
(76)*

If however the form is little different from one another and there are such number of forms, they are called Vilas Vigrahas.

*Swarupa anyakaram yat tasya
bhati vilasatah.*

*Prayena atmasamam saktiya, sa
vilaso nigadyate (77).
(Laghu Bhagbatam)*

When the Lord's number of forms are displayed in different features by His inconceivable potency at that time such forms are called Vilas-Vigrahas.

*Yaichhe valadeva, parbyome
Narayan.*

*Yatchhe vasudeva, Praddunna,
Sankeshan.*

Examples of such Vilas Vigrahas are as Valadeva or as Narayana in Vaikunthadhama. Or as

they are in the Chaturbhuha such as Vasudeva, Samkarsan, Praddumna, Aniruddha etc.

*Isearer Bhakta hai trividha
prakara.*

*Ek Lakshmigana purey mohisha-
gana arr. (79)*

*Braje gopigana arr sabate
pradhana.*

*Brojendra Nandan yate swayam
bhagawan. (80)*

Energies of the Supreme Lord are of three different grades. The consorts of the Lord in Dwarka Puri are the queens and in Vaikunthas they are known as Laxmis. The chief of them are the damsels of Brajadhama who are privileged to serve the Personality of Godhead Shri Krishna the primeval Lord also known as the son of the king of Braja.

*Swayamrup Krishner kayabyuha
tanr sarana*

*Bhakta sahntey hai tanhar
uvarana. (81)*

Personal associates of the Primeval Lord Sri Krishna are His devotees who are identical with Him. He is complete with His entourage of devotees.

*Bhakta adi kramey koila sabarn
vandan.*

*At sabar vandan sarba shobhara
karan (82)*

Now I have worshipped all the different grades of devotees and to worship them means all sources of auspiciousity.

*Pratham sloke samanya mangala
charan.*

*Dwitiya sloke kari vishesa
vandan*

In the first sloka there is invocation of benediction in a general way but in the second sloka I have prayed Lord in a particular form.

*Vande srikrishna Chaitanya
Nityanandan sahoditau*

*Goudadaye purj avanton chitrou
shavdon tamonandan. (84)*

(See translation of No. 2)

*Braje ye viharey purbe krishna
Valaram.*

*Koti surya chandra jini donhar
Nijadham. (85)*

*Saya dui jagater haiye sadaya
Goudadeshe purbasale karila
udaya. (86)*

Sri Krishna and Valaram the Personalities of Godhead who had formerly appeared in Braja (Vrindaban) and were millions of millions times more powerful than the Sun and the Moon, then the same two personalities now being compassionate with the fallen state of the world, have again arisen on the eastern horizon of Goudadesha (West Bengal).

*Sri Krishna Chaitanya arr prabhu
Nityananda*

*Yanhar prakashey sarba jagat
ananda. (87)*

They are Sri Krishna Chaitanya and Prabhu Nityananda. The atmosphere of the world is

now surcharged with happy feeling on account of their appearance.

Surya chandra yaichhey hany andhakara.

Vastu prakasiga kare dharmar prachar. (88)

Sare mata duibhai jivara ajsan Tamonash kari karey vastu-tatvajnan. (89)

As the sun and the moon do drive away darkness by their appearance only and manifests the respective inborn nature of everything that be—so also the two brothers do dissipate the darkness of ignorance of all living beings and enlighten them with the knowledge of the Absolute Truth.

Ajnan-ta-mer nama kahiye kaitaba Dharma-artha-kama banchha adi ar sava (90)

The first grade darkness of ignorance is called kaitaba or the cheating way. And such kaitavas are respectively known as religiosity, improved standard of economy and the way of sense-gratification etc.

Dharma prajhita kaitaba atra jarama nirmalsaranan Satam

Vedya vastabam atra vastu shivadam tapatraya annulanam

Srimadbhagbat mahonil rite kimba jarai Isvara

Sadya hridi abari dhyate krutivi surai si totkhanat. (91) (Bhag. 1/1/2)

Srimad Bhagwat was compiled by the Mohamuni Vayas Deva from the four original slokas. In this great scripture eternal functions of the highest kind-hearted devotees, have been described and the cheating ways of so called religiosity, etc. have completely been eradicated. The highest principle of eternal religiosity is really able to mitigate the three-fold miseries of the living being and award unto them top most benediction of all round prosperity and knowledge. Those who are willing audience of the message of this scripture in a serving and submissive attitude—can at once capture the supreme Lord in the heart. Therefore except this scripture known as Srimad Bhagwat there is no necessity of any other one.

Tarmadhy moksha vanchha kaitava j radhana.

Yahashiley krishna bhakti hai antardhana. (92)

Amongst all types of cheating processes the desire liberation or merging into one with the Supreme. Accepting such way of activities means disappearance of the loving service of Krishna—for good.

Prasadena moksha—Vanchha avisanthirapi

Kaitabam nirastam iti. (93)

(Annotation of Sridhar Swami)

The affixation of the word 'pra' indicates that in the Srimad Bhagwatam the design of liberation is also completely nullified.

Krishna bhaktir badhak yata shuva ashva karma. Sagieka jivara ajnanatama dharmata (94)

All varieties of nefarious or altruistic activities are as a matter of fact detrimental to the discharge of transcendental loving service of the Lord Sri Krishna and such activities are consequently the first grade actions of stupid ignorance.

Tanhar prasadey aye tamo hai nasha.

Tamonash kari karey tatveta prakash. (95)

By the grace of His (Lord Chaitanya) Lordship this stupid ignorance is completely removed and by dissipating such darkness of ignorance—He implements the discovery of real Truth.

Tatva vastu-Krishna, Krishna bhakti premrup

Nama sankentan sarba ananda naurup.

Absolute truth is Sri Krishna His devotional service which is exhibited in pure love for Him. And in order to achieve that stage congregational chanting of the holy Name is the symbol of all bliss.

Suryachandra vahirer tamah se nash.

Vahir vastu ghata tata adi se prakashe. (97)

The sun and the moon do eradicate the darkness of the external world and by doing so they bring into light the material thing such as the pots and plates.

Duibhai hridayer khali andhakara Duibhagabat sange karan sakshatkar. (98)

But these two brothers (Sri Chaitanya and Nityananda) dissipate the darkness of the inner core of the heart and doing so they help in meeting two classes of 'Bhagwat' (persons or things in relation with the Personality of Godhead).

Ek bhagwat bada bhagwat shastra. Arr bhagwat bhakta bhakti-rasa-patra. (99)

One of the 'bhagwats' is the great scripture called by the name Srimad Bhagwatam and the other 'Bhagwat' is the pure devotee who is in the know of things pertaining to transcendental devotion.

Dui bhagawat durara dia bhakti-rasa.

Tanhar hridaye tanr premey hai rasa. (100)

By the actions of the two bhagwats—the Lord does inject into the heart of the living being the mellow of transcendental loving service. And by doing so the Lord becomes affectionately subjected in the heart of the devotee by his devotional dealings.

Ekadhat sama kole danhar prakash.

Arr adbhut chittaghahar tamah karey nash. (101)

The first wonderful action is that both the brothers (like the sun and the moon) have appeared at a time simultaneously and the next wonderful action is that they go deep into the heart clear the cave of all darkness.

Aee chandra Surya dui parama-sadaya

Jagater bhagyey goudey karila vdaya. (102)

These two sun and moon are very kind to the people of the world and it is by good fortune of such people that they have appeared in the horizon of Bengal for every one's good.

Seyee dui prabhur kari charan vandan

Yanha haite vighnanash avistha puran. (103)

Let us therefore worship the holy feet of these two Lords as a result of doing so all can get rid of all varieties of difficulty in the path of self-realisation.

Aee dui sloke kaila mangala vandan

Tritiya sloker artha shunadla mana. (104)

We have invoked the benediction of the Lords by these two slokas and you can hear now attentively the purport of the third sloka as follows:

Vaktabya vakulya grantha vistarar dare

Vistari na varne sarartha kahi alpakashare. (105)

I purposely do avoid extensive description being afraid and increasing the volume of the book and the whole thing is put as concisely as possible in the matter.

Mitam cha saramcha vacho hi vagmita. (106)

(Tradition of time immemorial) One should speak concisely and factually only and this is the way of eloquence.

Suniley khandibey chitler ajnadi dosha

Krishne garha prem habey zaibey santosh. (107)

If one simply hears them submissively then he will be freed from all sorts of faulty ignorance in the heart and being so one can achieve deep love for Krishna which is the path of peacefulness.

Sri Chaitanya Nityananda Advaya Mahatya

Tnar bhakti bhakta nama prea rasa tatva. (108)

Bhinna bhinn likhiachhi kariya kariya vichara.

Sunibey janibe sava vastu tatva-sara. (109)

You shall be able to learn the essence of the Absolute Truth if you patiently hear about the glories of Sri Chaitanya Mahaprabhu. Sri Nityananda Prabhu. Sri Advaita Prabhu their devotees, devotional activities name fame etc. which has been described (in the Chaitanya Charita-

mrta) logically and discriminatively.

Sri Rupa Raghunath jade yar ash Chaitanya Charitamrita kahe krishna das. (110)

Sri Krishnadas Kaviraj Goswami speaks of Sri Chaitanya Charitamrita with an ardent desire to serve the purpose of the Goswamins beginning from Srila Rupa upto Srila Raghunath by following their foot prints.

Thus ends the first chapter of the first adventure of Sri Chaitanya Charitamrita called by the name Prayer of the Spiritual Master.

SECOND PART

In this second part, the author has very delightfully proved that impersonal Brahmin is the effulgence of the body and localised Super Soul is the plenary part of Shri Chaitanya Mahaprabhu. Who is no body else than Shri Krishna the Primeval Lord. Then again he has established that Sri Krishna is the original Narayana Who is the resort of all living beings. He has explained the necessity of understanding the three primary potencies of Shri Krishna. The Personality of Godhead in His different features manifests Himself in the Forms of Prabhava and Baibhava as well as in two different incarnations under the categories of partial and empowered Forms. The Personality of Godhead, although the oldest and the original Person, He is never manifested as an old or aged Person but all His Forms and expansions are exhibited in childhood and boyhood as well as in adolescent stages out of which the original Form is always exhibited in the adolescent stage.

When He descends in Person, He does so in that state of Form. Out of His innumerable potencies three primary potencies namely internal potency of which the transcendental nature is manifested, external potency of which the cosmic universes are manifested and the marginal potency of which the innumerable living beings are manifested—all these have been explained. He has definitely proved in this part that Shri Krishna Chaitanya is identical with Shri Krishna the Primeval Lord, the Supreme cause of all causes. The author has specifically stressed upon the fact that all deserving devotees of Shri Krishna must be very inquisitive in the matter of knowing Krishna in truth and all about Krishna so far as different potencies. His incarnations, His expansions etc. are concerned. By knowing these one can develop genuine devotional attachment for Him.

In the beginning of this part Lord Sri Chaitanya Mahaprabhu is worshipped by the author as follows:

Let us offer our respectful obeisances at the lotus feet of Shri Chaitanya Mahaprabhu by whose mercy only even a boy or

an ignorant person also can cross over the ocean of multiconclusive opinions of various schools of transcendental realisation. Such different conclusions are altogether different with each other represented by Jainism, Buddhism, Jainism, Patanjali, Goutamism, Kanadism, Kapilism, Shankarism, Dattatreyaism and so many others like Ramkrishnaism, Aravindaism etc. both in India and outside. All these different isms are compared with the sharks and crocodiles in the vast ocean of scripture for self-realisation.

Let us pray therefore that in the desert of our tongue, which is practically dried up being deprived of sufficient drinks of the nectarine derived from the activities of Shri Chaitanya Mahaprabhu—a river be flown over. And what is that river? That river is like the *Mandakini* (the Ganges that flow in the heaven). Not only such *Mandakini* may flow but also she must bring in lotus flowers which represent the lotus feet of Shri Chaitanya Mahaprabhu and such lotus flowers may also be overcrowded with the bees like devotees constantly engaged in humming by chanting and singing the glories of Shri Krishna combined with dancing of other devotees who may be compared with the white ducks and other aquatic birds."

The purport of the above mentioned description is that our tongues are always engaged in vibrating useless sounds which do not help us actually in realising a transcendental peace. It is compared with the desert because a desert so to say requires constant supply of refreshing water which only can bring in vegetation in the desert. Water is the substance required in the desert. The drop of water or transient pleasure derived from the mundane topics of socialised arts and culture or that of politics, sociology, dry philosophy or poetry etc. have a qualitative feature of that transcendental pleasure, but because such topics are saturated with the modes of material nature, in greater proportion, all of them collectively or separately cannot quench the vast requirement of the desert tongue. The desert tongue therefore goes on crying on different occasions in varieties of conferences without any fruitive result. It is therefore that people from all the parts of the world must call for the devotees of Lord Shri Chaitanya Mahaprabhu who are compared with the bees and ducks—assembled round the beautiful lotus feet of Shri Chaitanya Mahaprabhu and thus in transcendental pleasure humming like the bees in search after honey from that lotus flower. In other words the dryness of material happiness cannot be moistened by the so-called philosophers crying for Brahman, liberation and other similar dry speculative things. The urge of the soul

proper is different from all these hum-bugs. Solace of the soul can be rendered only by the mercy of Lord Shri Chaitanya Mahaprabhu and His many bonafide devotees who do not go away from the lotus feet of the Lord to become an imitation Mahaprabhu, but all of them adherently cling into the lotus feet as much as the bees do not go away from the honey soaked lotus flower.

Thus the author explains the third stanza out of the fourteen stanzas of prayer. He says that the compilers of the Upanishad, speak very highly of the *impersonal Brahman*. The Upanishads are considered to be the topmost part of the subject dealt in the Vedic literatures. Upanishads means that persons who are desirous of getting rid of material association, may approach a bonafide spiritual master for such enlightenment. The beginning of spiritual enlightenment is realisation of impersonal Brahman and such realisation is effected by gradual negation of material variegatedness. Impersonal Brahman is partial experience of the Absolute Truth from a distant place by rational approach exactly like the hill is experienced from a distant place like a cloudy smoke. The hill is never a smoky thing but it appears like that from a distant place on account of imperfect vision. In that imperfect experience of the Absolute Truth or smoky realisation, His spiritual variegatedness is conspicuous by absence and such experience is called *Advaitavada* or oneness of the Absolute. This impersonal glowing effulgence of the Brahman is only the rays of the Personal Body of the Supreme Godhead Shri Krishna. Shri Gour Sunder or Lord Shri Chaitanya Mahaprabhu being identified as the same Shri Krishna Himself the Brahmanic effulgence is therefore the rays of His transcendental body. And the Super soul which is called the Paramatma is plenary representation of Chaitanya Mahaprabhu. He is also the master of all opulences, powers, fame, beauty, knowledge, and renunciation on account of His being Shri Krishna Himself. He is described as the *Purna* or complete. In the present feature the Lord is an ideal renouncer as much as Shri Rama is the ideal King. He accepted the order of a Sanyasi and the principles exemplified in His own life and actions are exceedingly wonderful. **No body can be compared with Him in the order of a Sanyasi.** Although in the Kaliyuga such acceptance of Sanyas order is generally forbidden, yet he accepted it because He was complete in this sense. Others cannot intimate Him but can follow only His footprints as far as possible. Those who are unfit for this order of life, are strictly forbidden to accept it by the injunction of Shastras. He is therefore the

highest principle of the Absolute Truth.

Transcendental scholars interested in the empiric philosophical ways may realise impersonal Brahman. Such students interested in mystic powers can realise the localised aspect as Paramatma and those who are interested in the complete concept of the Absolute Truth can realise the Personality of Godhead Who includes in Himself the two other features namely Brahman and Paramatma.

In other words Personality of Godhead is complete *Sat Chit Ananda* (Full-life-knowledge and bliss) Form. By realisation of *Chit* portion out of the whole or the unlimited knowledge, one realises impersonal Brahman feature. By realisation of the *Sat* portion of the complete Whole or the unlimited existence, one can realise the localised aspect Paramatma. But both these partial realisations of the complete Whole cannot help one realise *Ananda* or complete bliss. And without such realisation of *Ananda* knowledge of the Absolute Truth is incomplete.

According to the rhetoricians the subject of a sentence is mentioned first and the predicate is mentioned thereafter. In all the Vedic literatures all the three words namely Brahman, Paramatma and Bhagwan are somewhere or other mentioned and they are well known to the student in spiritual value. But the predication that *Brahman* is the effulgence and *Paramatma* is the plenary portion of Shri Chaitanya Mahaprabhu were known to us. Therefore the whole topic in this part of Chaitanya charitamrita will be dealt on this unknown predication. The essence of all revealed scriptures is that *Vishnu Tatwa* is the Summum Bonum or Parampada of all other *tatwas* or truths or the topmost feature of the Vishnu Tatwa is Lord Shri Krishna. The Personality of Godhead described in the Bhagwat Puranam as the son of King Nanda is appeared as Shri Chaitanya Mahaprabhu. As such the explanation of the Personality of Shri Mahaprabhu will depend on the essential knowledge of Shri Krishna. Both of them are non-different and identical in all respects of Chaitanya Charitamrita the author first of all wants to from that in other words in this part of Shri Chaitanya Mahaprabhu is the identical Personality of Shri Krishna. And if it is proved that Shri Krishna is the original of all other *tatwas* namely Brahman, Paramatma and Bhagwan then it will not be difficult to understand that Shri Chaitanya Mahaprabhu is also the same origin of all *Tatwas*. The same Absolute Truth as He is revealed before the student of different capacity is called Brahman, Paramatma and Bhagwan respectively.

Sri Jiva Goswami has explained the word *Bhagwan* in his

"Bhagavad Sandarbha" (3rd Part) as follows:

"The Personality of Godhead being full with all conceivable and inconceivable potencies, He is the Absolute Supreme Whole. And in the absence of such complete potencies in Brahman, impersonal Brahman is partial manifestation of the Absolute Truth. The first letter of the word Bhagwan is 'bha' which means sustainer and protector. The next letter 'ga' means leader, pusher and creator and 'ba' means dwelling. All living being dwells in the Supreme Lord and the Supreme Lord dwells in every living being within the heart. Combining all these concepts the word 'Bhagwan' carries an import of inconceivable potency in knowledge, strength, energy, opulence, power and influence which are devoid of all varieties of inferior complex. No body can be sustainer and protector in full without such inconceivable potencies." A modernised up to date state is sustained by so many scientific arrangements which are completed by so many scientific brains. Can we imagine what sort of gigantic brain and power are required to sustain in gravity of unlimited number of planets and satellites in the unlimited space which is also created by the same brain. After the discovery of the Russian sputniks or man made satellite, we cannot bluff away people in general that there is no gigantic brain behind all these arrangements of different planetary system. There is no reason to disbelieve that there is no superior brain behind all these gigantic planets floating without any superior arrangement by a superior brain. The Bhagwat Geeta answers this question in the following words:—

The Personality of Godhead said, "It is I only who enter the planet by my own energy and hold the whole bulk like that of a handful of sand under my own grip otherwise the bulk of earth would have been strewn all around. This inconceivable strength of the Personality of Godhead is impractically explained by the modern scientist. The potencies of the words such as 'bha', 'ga', 'ba' etc. are also applicable in this sense. So far protection is concerned every thing is protected by Him by His potential agents and He himself sustains and protects only His devotees personally. The king personally sustains and protects his own children but so far the state is concerned it is protected and sustained by the different administrative agents of the state. He is the leader of the devotees as we have it from the Bhagwat Geeta. It is mentioned there that the Personality of Godhead personally instructs the loving devotees to make solid progress in the path of devotion so that the devotees may surely approach the kingdom of God.

Godhead is Light, Nescience is darkness. Where there is Godhead there is no Nescience.



(An instrument for training the mind.)

Edited and Founded

(It educates humanity of its Divine nature)

Under direct order of His Divine Grace Sri Srimad Bhakti-Siddhanta Saraswati Goswami Prabhupada

By Tridandi Goswami Abhay Charan Bhaktivedanta Swami

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PART XXIII

Sanatan Dharma is the Religion of All Living Entities

At a time when material science is predominating over all subjects including the tenets of religiosity, it will be a great enlivening matter if we can see the principles of Sanatan Dharma from the point of view of the modern scientist. Even Dr. S. Radhakrishnan admitted it in the world religion conference held sometime before in Delhi that religion will not be acceptable in the modern civilization if it is not accepted from the scientific point of view. And in reply to all these different proposition we are very glad to announce in this article for the lovers of Sanatan Dharma that Sanatan Dharma is the only religion of the world which is meant for all the living beings eternally related with the Supreme Lord.

Sanatan means eternal. Sripad Ramanujacharya has explained the word Sanatan as the thing which has neither any beginning nor any end. And when we speak of Sanatan Dharma we must take it for granted on the authority of Sripad Ramanujacharya that it has no beginning nor any end. The thing which has no beginning nor any end must not be any sectarian thing or limited by any boundary. When we hold on the conference on the Sanatan Dharma people belonging to some of the non-eternal religious faith may wrongly consider it that we are dealing in some sectarian thing but if we go deep into the matter and take everything in the light of modern science it will be possible for us to see Sanatan Dharma as the business of all the people of the world nay all the living entities of the universe. Non-Sanatan religious faith may have some beginning in the annals of the human society but there cannot be any

history of the Sanatan Dharm because it continues to remain with the history of the living entities.

So far living entities are concerned we find it from the authority of the Shastras that the living entities have also no birth or death. In the Bhagwat Geeta it is clearly stated that the living entity is never born nor does it ever die. He is eternal indestructible and continues to live after the destruction of his temporary material body.

With reference to the above concept of the Sanatan Dharma we may try to understand the concept of religion. From the Sanskrit root meaning of the word Dharma it means that which is constantly with a particular object. When we speak of fire it is concluded at the same time that there is heat and light along with the fire. Without heat and light there is no meaning of the word fire. Similarly we must find out the essential part of a living being which is always companion with him. That part of constant companion of the living being is his eternal quality and that eternal part of the living being's quality is his eternal religion.

When Sanatan Goswami asked Lord Sri Chaitanya Mahaprabhu about the **Swarup** or real constitution of the living being, the Lord replied that the constitutional position of the living being is to render service to the Supreme Personality of Godhead. And if we analyse this part of the statement of Lord Chaitanya we can very well see that every living being is constantly engaged in the business of rendering service to another living being. A living being serves another

living being in different capacities and by doing so, the living entity enjoys life. A lower animal serves a human being as servant serves his master. A serves B master, B serves C master and C serves D master and so on. Under the circumstances we can see that a friend serves another friend and the mother serves the son or the wife serves the husband or husband serves the wife. If we go on searching in that spirit it will be seen that there is no exception in the society of the living being where we do not find the activity of service. The politician presents his manifesto before the public and convince his voters about his service capacity. The voter also gives the politician his valuable vote on expectation that the politician will give service to the society. The shopkeeper serves the customer and the artisan serves the capitalist. The capitalist serves his family and the family serve the headman in terms of the eternal capacity of the eternal being. In this way we can see no living being is exempted from the practice of rendering service to other living being and therefore we can conclude that service is a thing which is the constant companion of the living being and therefore it may be safely concluded that rendering of service by a living being is the eternal religion of the living being.

When a man professes to belong to a particular type of faith with reference to the particular time and circumstances of birth and thus one claims to be a Hindu, Muslim, Christian, Buddhist or any other sect and subject such designations are Non-Sanatan-Dharma. A Hindu may change his faith to become a Muslim or Muslim may change

his faith to become a Hindu or a Christian etc. but in all circumstances such change of religious faiths does not allow a person to change his eternal engagement of rendering service to other. A Hindu or a Muslim or a Christian in all circumstances he is servant of somebody and thus to profess a particular type of faith is not to be considered as Sanatan Dharma but the constant companion of the living being that is rendering of service is the Sanatan Dharma.

In the Bhagwat Geeta there are several references in the matter of Sanatanam. Let us see one by one some of the statements of the Geeta and try to take the import of Sanatan Dharma from the authority.

There is a reference of the word Sanatanam in the 10th sloka of the seventh chapter in which the Lord says that he is the eternal fountain head of every thing and therefore He is Sanatanam. The Fountain Head of everything is described in the Upanishad as the Complete Whole. All emanations from the Fountain Head is also complete in itself and inspite of many such complete units have emanated from the Sanatan Complete the Sanatan head does not diminish in quality or quantity. That is the nature of Sanatanam unchanged. Anything that wears or tears under the influence of time and circumstances is not Sanatan. Therefore anything which has a circumstantial change in whatsoever from or quality cannot be accepted as Sanatan. The sun is disseminating the rays for hundreds and crores of years and yet there is no change in the formation or radiation of the sun. That is a material created object and the Substance which is never created cannot have therefore any change in formation and quality even though He is the seedling source of everything.

There is also reference of the word Sanatan in the eighth chapter

(continued on page 4)

SRI ISHOPANISHAD

INVOCATION OF AMEN

Text

Om purnam adah purnam
idam purnat purnam udachyate
purnasya purnam adaya purnam
eva avasishyate.

English Synonyms

Om—The complete Whole
purnam—perfectly complete, adah—
that, purnam—perfectly complete,
idam—this phenomenal world,
purnat—from the all perfect, purnam—
complete unit, udachyate—
produced, purnasya—of the complete
whole, purnam—completely
all adaya—having been taken away,
eva—even, avasishyate—there is the
balance.

Translation

The complete whole personality of Godhead is perfectly complete. And because He is completely perfect all emanations from His energy as this phenomenal word everything is perfectly is equipped as a complete whole. What ever is produced of the complete whole is also complete by itself. And because He is complete Whole, even though so many complete units are emanated from Him, still He is the complete balance.

Purport

The complete Whole or the Supreme Absolute Truth is the complete personality of Godhead. Impersonal Brahman is incomplete realisation of the Absolute Complete and so also the conception of Paramatma. The Supreme Personality of Godhead is *Satchidananda Vighraha*. Impersonal Brahman realisation is the realisation of His *Sat* (eternity) part and Paramatma realisation is the realisation of *Satchid* (eternal knowledge) part realisation. But realisation of the Personality of Godhead is realisation of all the transcendental features like *Sat Chit* and *Ananda* in complete. *Vighraha* means Form. Therefore the complete whole is not Formless. If He is Formless or if He is less in any other thing He cannot be Complete Whole. The Complete Whole must have everything within our experience and beyond our experience. Otherwise He cannot be Complete. The Complete Whole Personality of Godhead has immense potencies and all of them are also as complete as He is. Therefore this phenomenal world or the material world where we are now put, is also complete by itself. The twenty-four elements of which this material universe is a temporary manifestation are completely adjusted to produce complete things which are necessary for the maintenance and subsistence of this universe. No extraneous effort by any other unit is required for the maintenance of the universe. It has its own time fixed up by the energy of the Complete Whole and when

the time is complete this temporary manifestation will be annihilated by the complete arrangement of the Complete. There is complete facility for the small complete units namely the living beings to realise the Complete; and all sorts of incompleteness is experienced on account of incomplete knowledge of the complete. The human form of life is there as complete manifestation of a complete consciousness of the living being which is obtained after completing eighty four lacs of evolutionary processes in the cycle of birth and death. Therefore if human being does not realise His completeness with the complete in this complete life of complete consciousness, he loses the chance of realising his completeness and put into the cycle of evolutionary process by the complete law of complete material nature. Because we do not know that there is complete arrangement in the complete nature for our maintenance therefore we make effort to utilise the resources of nature for making a so called complete life of sense-enjoyment. This misleading life and sense enjoyment is called illusion because the living entity cannot enjoy life or cannot enjoy the senses without being dovetailed with the Complete Whole. For example the hand of a body is a complete unit so long it is attached with the complete bodily unit. When the hand is detached from the main body such a hand may appear like a hand but actually it has no potency of being used as hand. Similarly the living beings are part and parcel of the Complete Whole and so long the parts and parcels are detached from the Complete Whole, certainly the illusory representation of completeness cannot bring in the desired result. Completeness of human life can only be realised when the human form of life is engaged in the complete service of the Complete Whole. Any service in this world either social, political, communal or international or even inter-planetary all will remain incomplete unless and until the same is dovetailed with—the Complete Whole. When everything is dovetailed with the Complete Whole such attached parts and parcels also become complete in themselves.

Text 1

Isha vasyam idam sarvam
yat kim cha jagatyam jagat
tena tyaktena bhunjitha ma
gridhah kasyasid dhanam.

English Synonyms

Isha—by the Lord, vasyam—controlled, idam—this, sarvam—all, yat—whatever, kim—it is, cha—and, jagatyam—within the universe, jagat—all that is animate or inanimate, tena—by Him

tyaktena—set apart quota, bhunjitha—must you accept, ma—do not, gridhah—make into use, kasyasid—whom does it belong, dhanam—things necessary.

Translation

Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept things necessary for him as it is set aside as his quota and must not accept otherwise knowing it well as to whom does it belong.

Purport

The vedic knowledge is infallible because it comes down through the perfect disciplic succession of spiritual masters beginning from the Lord Himself. The vedic knowledge is received from the transcendental sources because the first word was spoken by the Lord Himself. The words spoken by the Lord is called *Apurushaya* or not delivered by any person of the mundane world who is infected with four principles of imperfectness. A living being of the mundane world has four defective principles of his life and they are (1) that he must commit mistake (2) he must be sometimes illusioned (3) he must try to cheat others and (4) he is endowed with imperfect senses. With all these four principles of imperfectness one cannot deliver the perfect form of information in the matter of all pervading knowledge. The vedas are not like that. The Vedic knowledge was imparted in the heart of Brahma the first created living being and Brahma in his turn disseminated the knowledge to his sons and disciples as they were originally received from the Lord. The Lord being *Purnam* or all perfect there is no chance of His becoming subjected to the laws of material nature which is also controlled by the Lord. The Lord is controller of the material nature while the living entities or inanimate objects all are controlled by the laws of material nature or ultimately by the potency of the Lord. This *Ishopanishad* is a part of the *Yajurveda* and as such the information is there as to the proprietorship of things that be within the universe. This everything is confirmed by the 'Bhagwat Geeta' in the seventh chapter where *Para* and *Ayara Prakriti* is discussed. The elements of nature like the earth, fire, water, air, sky, mind, intelligence, and ego all belong to the inferior quality material energy of the Lord whereas the living being or the organic energy belong to the superior quality *Para Prakriti* of the Lord. But on the whole both the *Prakritis* or energies are emanations from the Lord and ultimately He is the controller of everything that be. There is nothing in the universe which does not belong either to the *Para Prakriti* or to the *Ayara Prakriti* and therefore everything does belong to the proprietorship right of the Supreme Being.

The Supreme Being or the Absolute Personality of Godhead being the complete Personality, He has the complete perfect brain to adjust everything completely by his different potencies. The Supreme Being is compared with the Fire and everything that be organic or inorganic are compared with the heat and light of the Fire. The fire distributes the energy in the form of heat and light and as such the Lord displays his energy in different ways and is the ultimate controller and sustainer of everything, dictator of everything, full of all potencies, knower of everything, benefactor of every one, and full of all inconceivable opulences, power, fame, beauty, knowledge and renunciation.

One should therefore be intelligent enough to know that except the Lord no body is the proprietor of anything within the universe. No body should claim to be the proprietor of anything but he must accept things which are set aside by the Lord as his quota of maintenance. The cow gives milk but she does not drink the milk. The milk is designated as the food for the human being. The cow eats grass and straw but does not drink its own milk. Such is the arrangement of the Lord and we should be satisfied with the things as they have been very kindly set aside by Him. We should always think within ourselves as to whom belongs the things that we possess. Take for example our dwelling house which is made of earth, wood, stone, iron, cement, metals and so many other material things. If we think in terms of the *Ishopanishad* then we can know that we cannot produce either of the above mentioned building materials. We can simply bring them together like a cooly and transform them in different shapes by our own labour. A labourer cannot claim to become the proprietor of a thing because he has laboured hard for manufacturing a particular thing. There is always a great quarrel between the labourers and the capitalist in the present day society. The quarrel is now taking an international shape and the world is at loggerhead between a man and a man just like the dogs and cats. The *Ishopanishad* cannot advice to the cats and dogs but it delivers the message of Godhead through the banafide Acharyas. The human being may take vedic lessons from the *Ishopanishad* that no body should quarrel but they must be satisfied by the privilege given to him by the mercy of the Lord. There will be no peace if the communist or the capitalist or any other party claim to become the proprietor of the resources of nature which is the property of the Lord. The capitalist cannot curb down the communist simply by political manouvre neither the communist can gain over the capitalist simply by fighting for the stolen bread. If they do not recognise the proprietorship of the Supreme Person-

nality of Godhead then the property which they claim to be their own must be taken as stolen property and therefore they shall be liable to be punished by the laws of nature. The atom bomb is there both in the hands of the communists and the capitalists and if both of them do not recognise the proprietorship of the Supreme Lord, it is sure and certain that the atom bomb from both the sides will ruin the career of both the parties. Therefore in order to save themselves from the onslaught of the opposite party, both of them must follow the instruction of the Ishopanishad and bring in peace in the world.

The human being is not meant for quarrelling like the cats and dogs. They must be intelligent enough to realise the importance of the human life and realise the aim of human life. The Vedic literatures are meant for them and not for the cats and dogs. The cats and dogs can kill their eatable animals and for that there is no question of sin on their part but if a man kills an animal for the satisfaction of his uncontrolled taste, he must be responsible for breaking the laws of nature and therefore he must be punished. Distress and happiness are meant for the human being and not for the animals. There is standard of life for the human being and not for the animals. The tiger does not eat rice or wheat or cows milk because it has been given its quota of foodstuff in the shape of animal food. There are many animals and birds who are either vegetarian or non-vegetarian but none of them transgress the law of nature as it has been ordained by the will of the Lord. Amongst the living being either animals or birds or reptiles there is strict following of the laws of nature and therefore there is no question of sin for them neither the Vedic instructions are meant for them. The human life is therefore a life of responsibility.

It is also wrong to consider that simply by becoming a vegetarian one can save himself from the act of transgressing the laws of nature. Vegetable has also life. One life is meant for another living being and that is the law of nature. One should not be proud of becoming a strict vegetarian. The point is to recognise the Supreme Lord. The animals have no developed consciousness to recognise the Lord but a human being is sufficiently intelligent to take lessons from the Vedic literature and thereby know how the laws of nature is working and derive profit out of it. If he therefore neglects to consult the instruction of the Vedic literatures from the right sources his life is very risky.

The human being is therefore required to recognise the authority of the Supreme Lord. He must be a devotee of the Lord. He must offer everything to the service of the Lord and then partake the remnant of the food stuff. That will make him able

to discharge his duty properly. In the Bhagwat Geeta the Lord directly orders that he accepts the vegetable eatables from the hands of a pure devotee. Therefore a human being shall not only become a strict vegetarian but also he must be devotee of the Lord and offer first to the Lord all such cooked food and then partake of the Prasadam. Such devotees only can properly discharge the duty of the responsibilities of human life. Others who do not do so shall be eating only sins and nothing else and thus he will be subjected to different types of distresses which are results of various sins accruing from ignorance and the root of sins is deliberate disobedience to the laws of nature and not recognising the proprietorship of the Lord.

Disobedience to the laws of nature or disobedience to the order of Lord will bring in ruin for the human being. On the other hand if he is sober and knows the laws of nature without being influenced by unnecessary attachment or abhorance he is sure to be recognised again by the Lord and thus becomes eligible for going back to Godhead to eternal home.

Text 2

Kurvan eva iha karmani jijishet satam sama evam twai nanyatha itah na karma lipyate narey.

English Synonyms

Kurvan—doing continuously, eva—thus, iha—during this span of life, karmani—work, jijishet—one should desire to live, satam—one hundred, sama—years, evam—so living, twai—unto you, nanyatha—no alternative, itah—from this path, sati—there is, na—not karma—work, lipyate—can bound up, narey—unto a man.

Translation

One may aspire to live for hundreds of years if he continuously goes on doing work in that way because that sort of work will not bind him in law of karma and there is no other alternative except this way for the man.

Purport

No body wants to die and every one wants to live for as he can drag on. This temperament is not only visible individually but also it is visible collectively by groups of community society or nationality. There is hard struggle for life in every class of living entities and the Veda Says it is quite natural for the living being. The living being is eternal by nature but due to his bondage in the material existence he has to change body one after another and the process is called transmigration of the soul. This transmigration of soul is called by another name as Karmabandhana or bound up by one's own work. The living entity has to work for his livelihood because that is the law of material-nature and if he does not do act according to prescribed duties of a particular life he is supposed to

transgress the law of nature making himself bound up more and more in the cycle of birth and death in different species of life. The cycle of birth and death is current in the life other than the human life and when the living entity gets the chance of human life, it is given to him to get himself freed from the chain of the law of Karma. This Karma Akarma and Vikarma divisions are very clearly made in the Bhagwat Geeta. Actions which are done in terms of the prescribed duties mentioned in the revealed scriptures (Vedas) are called Karma. And actions which make one free from the cycle of birth and death is called Akarma. And actions which are performed according to one's misuse of freedom and thereby putting himself in the lower regions living conditions are called Vikarma.

Out of these three different categories of activities the one which makes one free from the cycle of further bondage of Karma is preferred by the intelligent class of men. Ordinary men want to perform good work in order to be recognised and get good status of life in this world or in heaven but better class of men wants to get himself freed altogether from the actions and reactions of all good and bad works. The intelligent class of men know it well that good work or bad work all are equally causes for material miseries of life and therefore to seek to do such work which make them free from the actions of good or bad work. This freedom from the action of good and bad work is ascertained herewith in the Ishopanishad.

The instruction of the Ishopanishad is better explained in the Bhagwat Geeta or in the Geeta-parishad the cream of all the Upanishads. In the Bhagwat Geeta the Personality of Godhead says that no body can attain the state of Naishkarma or Akarma without beginning the prescribed duties mentioned in the Vedic literatures. The Vedic literatures have regulated the working energy of a human being in such a way that gradually one can realise the authority of the Supreme Being. When one realises the authority of the personality of Godhead Vasudeva it is to be understood that he has not attained the stage of positive knowledge. At this purified stage of life where the modes of nature namely goodness passion and ignorance cannot react one is enabled to act on the basis of Naishkarma or the work which does not bind one in the cycle of birth and death.

Factually no body has to do any thing more than to render devotional service of the Lord. But in the lower stage of life no body can at once adopt the activities of devotional service neither he can completely stop reactionary work. A conditioned soul is accustomed to work for his sense gratification or for his own selfish or extended selfish in-

terest. An ordinary man wants to work for his own sense enjoyment and in the same spirit when the principle of sense enjoyment is extended from individual to collective society, nation, community or even humanity etc. they assume different attractive names under the headings of altruism, socialism, communism, nationalism or humanitarianism etc. These isms are certainly very attractive forms of Karmabandhana but the Vedic instruction of the Ishopanishad is that if you want to live at all for either of the above isms make them God centered or Ishavasayam. There is no harm to become a familyman, an altruist, a socialist, a communist, a nationalist or a humanitarianist provided all such activities are executed in relation with Ishavasaya or Godcentered conception God centered activities are evaluated in the Bhagwat Geeta so richly that it recommends a part of it can save one from the greatest danger. The greatest danger of life is to glide down again in the cycle of evolutionary process of birth and death. There are 84 lacs species of life and some way or other if a man misses the opportunity of his human form of life, influenced by the modes of material nature and thus glides down again in the above evolutionary cycle, it must be the most regrettable incidence of life which the foolish man cannot see by his defective senses. The Ishopanishad advises therefore to exert one's energy in the Ishavasaya spirit and in that engagement he may wish to live for many many years. Otherwise his long life is as good as that of a tree which is also a living being and lives for hundreds and hundreds of years. There is no utility for living a long period like the trees or breathing like the bellows or be getting children like the hog and dog of eating the like camel and push on such activities in the name of polished isms. An humble life even with God centered activities, is more valuable than the colossal hoax of so called altruism, socialism etc. without any relation of God.

When such activities as Altruism etc. are executed in the spirit of Ishopanishad, every one of them becomes a form of Karma-yoga as recommended in the Bhagwat Geeta and that guarantees an executor against the danger of evolutionary process of birth and death. Such God centered activities even though half finished still it is good for the executor because that will guarantee one at least human form of life in the next birth so that he gets another chance of improving his position on the path of liberation.

How one can execute God centered activities is elaborately explained in the Bhakti Rasamrita Sindhu by Srila Rupa Goswami and rendered into English by us under the title of Science of Devotional Service of the Lord. We shall recommend this valuable book to all who are interested to guide their activities in the spirit of Ishopanishad.

Mantra No. 3

Asurya nama tey loka andheya
tama astita tamstey
pretya abhigachhanti ye ke cha
atmahana janah.

English synonyms.

Asurya—meant for the Asura,
nama—famous by the name, loka—
planets, andheya—ignorance, la-
mana—darkness, astita—covered
by, tam—there, tey—they, pretya—
after death, abhigachhanti—do en-
ter into, ye—any one, ke—and every
one, cha—and, atmahana—the killer
of the soul, janah—persons.

Translation

The killer of the soul whoever
he may be must enter into the
planets which are famous as the
planet of the Asura (faithless) and
are full of darkness and ignorance.

(Continued from page 1)

ter of the Bhagwat Geeta and it
is said there is another cosmic
nature which is completely dif-
ferent from the one of which we
have got some experience at
present. The material nature is
so to say a Jad or dead nature
and just opposite to this nature
there is another one which is
completely different from it. That
cosmic nature is full of life, bliss
and knowledge and that is called
eternal nature or Sanatan nature.
As there is no wear and tear or
change in the Formation of the
Supreme Being so there is no
change in the formation of the
Sanatan nature. And as the Sup-
reme Being is the Supreme living
Being so also the cosmic nature
where the Supreme Being domi-
nates is also as much living as
the Lord is. There is no difference
in quality of the two Sanatan en-
tities and there, in the opinion of
the Vaisnavas the Lord and His
Dharma are identical i.e. of the
same nature of Sanatan. Like
the cosmic material universe the
Sanatan cosmic nature is never
created and never does it annihila-
te. And it is also said in the
Bhagwat Geeta that that the non
perishable place is the permanent
home of every living being and
whoever goes back to the King-
dom of God does never come
again in this mortal world. This
mortal world even up to the
region of the Brahmaloka is
always a nonsanatan place and
one has to return back to this
mortal world even though one is
able to rise up so high as to the
Brahmaloka the topmost planet
of this material universe.

It may be taken from the
above statements that the Lord
is Sanatan and the place where
the Lord resides is also Sanatan.
And let us see what is the posi-
tion of the living entities. In the
15th chapter of the Bhagwat
Geeta the living entities are men-
tioned as the Sanatan. The living
entities are in fact parts and par-
cels of the Supreme Lord. And

Purport

A human life is distinguished from
the animal life on account of its
heavy responsibilities. Those who
are cognisant of that responsibility
and work in that spirit are called
Suras. And those who are either
neglectful of the responsibility or
have no information about it, are
called the Asura. There are only
these two kinds of human being
all over the universe. In the *Rik
Veda* it is stated that the Suras
always aim at the lotus feet of the
Supreme Lord (Vishnu) and act
accordingly. Their ways are illu-
minated as that of path of the Sun.

Intelligent human being there-
fore must always remember that
this particular form of body
(human life) is obtained after an
evolution of many millions of
years in the cycle of transmigra-
tion of the soul. This material

(to be continued)

because the Lord is Sanatan His
parts and parcels also must be
Sanatan. But one thing we must
always remember that the living
being are eternally parts and
parcels of the Supreme Being
without any change. Attempt
therefore to become one with the
Lord is also an unnatural attempt
against the principle of Sana-
tanam and therefore culture of
such monistic philosophy is a
non-sanatan attempt detrimental
to the interest of Sanatan Dhar-
ma. The monists, or those who
aspire to become one with the
Supreme Lord, are not Sanatani-
sts.

In the eleventh chapter of the
Bhagwat Geeta the Lord is ad-
dressed as Sanatanam by Shri
Arjuna. He says there that the
Supreme Lord is the Original
Sanatan Purusha. He is abya
Purusha which is confirmed in
the Upanishad as Purnatama.
In spite of unfathomed emana-
tions from the Purusha He is
always Sanatan Purusha with-
out diminish.

From the above extracts from
various authoritative scriptures
it is clear that the word Sanatan
is not a nomenclature of a parti-
cular sect of religious faith as it
is created by the speculative
mind of a mundaner but the
Sanatan word is derived from the
Vedic literatures to apply it in
the matter of the Supreme Lord
and the living entities who are
parts and parcel of the Supreme
Lord.

The Living entities as it ap-
pears from the 15th chapter of the
Bhagwat Geeta are qualitatively
equal with the Supreme Lord on
account of their being the parts
and parcel of the Lord. Some
how or other such parts and
parcels of the Lord have fallen in
the material atmosphere and are
encaged by the material covering
of mind and the senses. With
this mind and the senses such
living entities are struggling very
hard for existence but as part

and parcel of the Lord they are
not the least happy in a material
atmosphere which is temporary
and in opposition of the Sanatan
cult. Everything here is tem-
porary full of ignorance and
leading to darkness.

The Lord Shri Krishna who
is the Supreme Personality of
Godhead by His causeless mer-
cy upon His part and parcels
the living entities specially the
human being and more specifically
upon the Indians—descends Him-
self once during the daytime of
Brahmaji that is after every 432
crores of solar years and in order
to deliver the fallen souls teaches
them the principles of Sanatan cult
in the lessons of the Bhagwat
Geeta.

The Bhagwat Geeta was for-
merly taught to the Sun god
and the Sungod taught the sub-
ject to his son Manu who again
taught the subject to his son
Ikshaku and thus from the father
to the son or from the spiritual
master to disciple the message of
Sanatan Dharma came down in
chain or disciple succession. When
the chain was broken somehow or
other the same lessons were once
more taught to Arjuna at the
battlefield of Kurukshetra and a
clear conception of the Sanatan
Dharma is explained there.

The Lord claims to be the
father of all species of life. He
claims that all living being never
mind what he is as the part and
parcel of Him. And the Bhagwat
Geeta is meant for them. In the
Bhagwat Geeta there is informa-
tion of the Sanatan nature of the
Supreme Lord His abode which
is far and faraway from the
material sky and the sanatan
nature of the living beings.

He also gives the information
that this material world is full of
miseries in the shape of birth
death oldage and diseases and
even up to the topmost planet of
the universe that is to say in the
Brahmaloka the same miseries are
current in some or other forms.
Only in His own abode there is
no misery at all. In that abode
there is no need of light either
from the Sun, from the moon or
from the fire. And the life there
is perpetual with full knowledge
and bliss. That is called the
Sanatan Dham. It is quite natu-
ral therefore to conclude that
the living entities must go back
to home back to godhead to enjoy
life in the Sanatan Dham along
with the Sanatan Purusha or
the Purusottam Lord Shri Krishna
and must not rot in this miserable
land of material existence. There
is no happiness in the material
sphere even up to the Brahmaloka
and the plans and activities to
elevate oneself to higher planes
with in the material universe are
done by those who are less intel-
ligent. The less intelligent men
also take shelter of other demi-
gods other the Lord Himself and
derive benefit which is to stand

for a limited period. In this way
all such religious principles are
only temporary measures for tem-
porary benefit for the less intel-
ligent persons. The intelligent
person shall give up all such
engagement in the name of reli-
giosity and must take shelter of
the Supreme personality of God-
head and there is absolute assu-
rance of immortality from the side
of the almighty father. Sanatan
Dharma is therefore the process
of *Bhaktiyoga* by which one can
know the Sanatan Lord and His
Sanatan abode and by that pro-
cess only one can go back to the
Sanatan Dham to take part of
the Sanatan enjoyment prevailing
there.

Those who are followers of
the Sanatan Dharma may from
hence forward take up the prin-
ciples of Sanatan Dharma in the
spirit of the Bhagwat Geeta.
There is no bar for any one to
take up the eternal principles and
persons who are lowborn even
they can also go back to Godhead.
That is the version of Srimad Bha-
gwat as well as of the Supreme
Lord Himself. People should be
given chance to take advantage
of this opportunity. Because the
Bhagwat Geeta was spoken in the
land of Bharatvarsha every
Indian has the responsibility to
broadcast the message of real
Sanatan Dharma in the other
parts of the world. The misguided
men of the world specially at the
present moment are suffering too
much in the darkness of material
atmosphere and the result is that
the so called advancement of
learning has helped the foolish-
men to discover a lethal weapon
called by the name of Atomic
Bomb. They are practically on
the verge of ruination. Because
as soon as there is a declaration
of war no body knows what will
happen to the human race on the
earth. The Sanatan Dharma will
teach them about the real thing
of life and they benefit by such
propagation of Sanatan Dharma.
The Lord says in the Bhagwat
Geeta that persons who take up
the preaching work of the Sanatan
Dharma principles are the dea-
rest of all to the Lord. The Lord
gives them assurance of going
back to Godhead. If a man can do
good to a fellowman it is to awake
him to the importance of self
realisation in human form of life.
The highest stage of perfection in
human life is to surrender one-
self in the service of the Supreme
Lord and by doing so one be-
comes the real Mahatma. The
definition of Mahatma is there
in the Bhagwat Geeta.

"Godhead is Light, Nescience is darkness. Where there is Godhead there is no Nescience."



(An instrument for training the mind.)

Edited and Founded

(It educates humanity of its Divine nature)

Under direct order of His Divine Grace Sri Srimad Bhakti-Siddhanta Saraswati Goswami Prabhupada

By Tridandi Goswami Abhay Charan Bhaktivedanta Swami

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PART XXIV

SRI ISHOPANISHAD

(Continued from the last issue)

world is compared with an ocean and this human body is compared with a sound boat for crossing over the ocean. The Vedic scriptures and the Acharyas are compared with the expert boatsman and the facilities of a human being than other animals are compared with a favourable breeze which can help the boat smoothly plying to the desired destination. And with all these facilities if a person does not fully utilise the human life for self realisation, such an Asura must be considered as an *Atmaha* or the killer of the soul. The Killer of the soul is destined to enter into the darkest region of ignorance to suffer perpetually and here is a warning by the Vedic instruction of Ishopanishad in clear terms.

There is the swine, dog, camel, asses etc in front of us whose economic necessities are as much important as that of our. But the economic questions of these animals and others are solved under nasty conditions while the human being is given all the facilities of comfortable life by the laws of nature because the human form of life is more important than animal life.

And why a man is given better chance of living than the swine and other animals? And why a highly posted Government servant is given all the facilities of comfortable life, better than an ordinary clerk?

The highly placed responsible officer has to discharge duties of higher responsibility. Similarly the human being has to fulfil higher duties of life than the animals who are engaged always in the business of hungry stomach. The modern soul killing civilization has increased the problems of hungry stomach by the laws of nature. When we approach some polished animal of modern civilization he says that he wants to

work for satisfaction of the stomach and there is no necessity of self realisation for the hungry man. But the laws of nature is so cruel that inspite of his eagerness to work hard for stomach satisfaction there is always the question of unemployment even by denouncing the necessity of self realisation.

We are given this human form of life not for hard work like the ass, swine and dog but to attain the highest perfection of life. If we do not care for this self realisation, it is the law of nature, that we have to work very hard even though we do not want to do so. In this age the human being has been rendered to work hard like the asses and the bulls for pushing on hand carts. These are some of the samples of the regions, where a Asura is sent up to work, revealed by this Mantra of the Ishopanishad. If a man fails to discharge his duties as an human being he is forced to transmigrate in the planets of the name *Asurya* in the degraded species of life to work hard in ignorance and darkness.

In the Bhagwat Geeta it is also stated that the *Yoga Bhrauta* or the half-self-realised man who in the previous life could not complete the path of approaching Godhead but had sincerely and partly tried for it or in other words persons who failed to achieve complete success in realising their relation with God, are given chance of appearing in the family of *Suchi* or *Scimata*. *Suchi* means spirituality advanced *Brahmin* and *Srimata* means spiritually advanced *Vaishya* or merchantile community. It means that such failed candidates are given better chance for culturing self realisation on account of their sincere efforts for self realisation in the past life. The failed candidates are given the chance of

taking birth in respectable noble families and what to speak of those who have completely achieved success in the attempt. To make an attempt also for realising God or Ishavasya is a guarantee for the next birth in such noble families. But those who do not make such attempt at all and want to do everything without the spirit of Ishavasya realisation are considered to be covered by illusion. Such illusioned persons are too much materialistic and attached to the disposition of material enjoyment. As a result of this such men must enter into the darkest region of hell which is confirmed in all the Vedic literature.

Such materialistic Asuras sometimes make a show of religiosity with an ultimate aim of material prosperity and for them the Bhagwat Geeta rebukes them as "*Atmahavasanabhita*" or self made great men on the strength of false perfectness empowered by votes of ignorant men and material wealth. Such Asuras devoid of self realisation and the conception of Ishavasya is sure to enter into the darkest region of the planets for the Asuras.

The conclusion is that we are not only meant for solving the economic problems on a tottering platform but also we are meant for solving the problematic life i.e. in which we are placed now by the conditions of nature.

Mantra 4

Aneyjat ekam manaso jabieo na enat deva apnuban purvam arsat tad dhabato annyan atyeti tisthat tasmin apo matarishwa dadhati.

English Synonyms

Aneyjat—fixed up, *ekam*—one, *manaso*—more than the mind, *jabieo*—speedy, *na*—not, *enat*—this Supreme Lord, *deva*—the demigods like Indra etc., *apnuban*—cannot approach, *purvam*—the first of all, *arsat*—one who knows every thing, *tad*—that, *dhabato*—those who are running, *annyan*—others, *tisthat*—although

placed in one place, *atyeti*—surpasses, *apo*—water, *matarishwa*—the gods who control air and rains, *dadhati*—execute.

Translation

The Personality of Godhead although fixed up in His abode He is speedier than the mind and can overcome all others who are running. The powerful demigods also cannot approach Him and although He is placed in one place, He is executing the controls over the demigods who are supplying air and rains. He surpasses every one in excellence.

Purport

The Supreme Lord who is the Absolute Personality of Godhead is not knowable even by the greatest philosopher simply by mental speculation. He can be known by His devotees only by His mercy. In the *Brahma Sंहita* it is said that the non-devotee philosopher who can go ahead in the speed of the mind or that of the velocity of the air and that also covering a space for hundred and crores of years will find the Absolute still far and far away from Him. As described in the *Upnishads* the Absolute Personality of Godhead has His transcendental abode known as the *Krishna loka* where the personality of Godhead is fixed up with His Pastimes. But by His inconceivable potency He can simultaneously reach in every part of the creative energy. In the *Vishnu Puran* the potency is compared with the light and heat of the fire. The fire can distribute its light and heat from one place and similarly the Absolute Personality of Godhead although fixed up in His transcendental abode, He diffuses His different energies. Such energies are innumerable but principally they are classified into three namely the internal potency, the marginal potency and the external potency. And one of the and cro domin empou

over the administration of the natural phenomenon such as distribution of air, light, rains etc. all of them are classified in the marginal potency of the Absolute person. The living beings or the human being are also products of the marginal potency of the Lord. The material world is the creation of the external potency of the Lord and the spiritual sky where the Kingdom of God is situated is the manifestation of His internal potency. As such everywhere the different energies of the Supreme Lord is represented by His different potencies. Although there is no difference between Him and His energies, still one should not mistake energy as the Supreme Truth. So the Supreme Lord expands Himself by His different energies and one should not wrongly conclude that the Supreme Lord being thus distributed everywhere His very Personal existence has turned into Impersonal Brahma. Men are accustomed to conclude in the way of their own capacity of understanding. But the Supreme Lord is not subjected to such limited capacity of understanding. It is for this reason that the Upanishads warn us that no body can approach the Lord by his limited potency. In the Bhagwat Geeta the Lord says that no body even the great Rishis and Sages can know Him and what to speak of the Asuras who are already disqualified to understand the ways of the Lord. All these words mentioned in the 4th Mantra of the Ishopanishad suggest very clearly that the Absolute Truth is ultimately the Absolute person otherwise there would have been no necessity of mentioning so many varied things in support of His Personal features. Individual parts and parcels of the potencies of the Lord although have all the symptoms of the Lord such parts and parcels have got limited spheres of activities and therefore they are all limited. The parts and parcels are never equal to the whole. Therefore the parts and parcel of the Lord cannot appreciate the full potency of the Lord. Foolish and ignorant living being who are parts and parcels of the Lord, under the influence of the material energy do try to make a conjecture in the transcendental position of the Lord. The Ishopanishad warns them not make any mental speculation to about the identity of the Lord. Try to know the Transcendence from the Superior source of the vedas who is already in the know of the Transcendence. Every part is endowed with some particular energy to to act accordingly and forgetfulness of this particular part of one's activities is called Maya. The Ishopanishad has therefore from the very beginning warned us that we should be careful to play the part designated by the

use of the initiative part with good conscience to understand that everything is but the potency of the Lord Who is the Supreme of all other entities, can lead one to the revival of his lost consciousness originated on account of his association with Maya or the external energy. The power is obtained from the Lord and therefore such particular power must be utilised to execute the will of the Lord and not otherwise. The Lord can be known in such submissive service attitude and perfect knowledge means to know the Lord in all His features, to know about His potencies and how such potencies are working by His will. These things are exclusively described by the Lord in the Bhagwat Geeta the essence of all the Upanishads.

Mantra 5.

Tat ejati tat na ejati tad dury tad antike tat antaryasya sarvasya tad sarvasya asya bahyatah.

English Synonyms.

Tat this Supreme Lord, ejati-do walk tad-He, dury-is far away, tad He is antike-very near also, tad He is antaryasya-within everything, sarvasya—all-tad He is sarvasya-of all things, asya-of this, bahyatah-externally.

Translation.

The Supreme Lord Personality of Godhead does walk and does not walk also, He is far away but he is very near also. He is within everything and He is outside of everything too.

Purport

Here is an explanation of the Supreme Lord's transcendental activities by His inconceivable potencies. There are two sets of contradictory words mentioned herein to prove the inconceivable potency of the Lord. He does walk and He does not walk also. These two words are contradictory. If somebody can walk then it is improper to say that he cannot walk. These contradictions mean the inconceivable power of the Lord. In our limited fund of knowledge we cannot accommodate such inconceivable things and therefore the Lord is conceived in terms of our limited power of understanding. The impersonalist of the Mayavada school of philosophers do take one part of the Lord's impersonal activities and refute His personal feature. The Bhagwat school who are perfect in their mode of thinking do accept the Lord bothwise i.e. personal and Impersonal and accept His inconceivable potencies. With out inconceivable potencies there is no meaning for the Supreme Lord. We should not take for granted that because we cannot see God before our eyes therefore there is no personal existence of the Lord. To refute this sort of argument, with poor fund of knowledge, the Upanishad warns us that the Lord is far away from us but he is very near to us also. The

abode of the Lord is beyond the material sky. We have no means to measure even the material sky neither we have power to rise to the tomost part of the material sky which is just in front of us. When the material sky is far far away from us then what to speak of the spiritual sky which is beyond the material sky. The spiritual sky is situated far far away from the material sky is confirmed in the Bhagwat Geeta. But in spite of the Lord's being so far away He can at once descend before us with a speed more powerful than the mind or the air. He can walk so fastly that no body can surpass Him in to the speed. This fact is already described in the previous solka. When the Personality of Godhead thus comes before us we neglect Him. This negligence on the part of the foolish people is condemned by the Lord in the Bhagwat Geeta. The Lord says that the foolish people deride at Him taking Him to be one of the mortal being. But he is not a mortal being neither does He come before us with a body manufactured by the material nature. There are many so called scholars who consider that when the Lord descends at all He does so in the body of the material nature just like an ordinary living being. Such foolish men place the Lord on the equal level of the ordinary man without knowing His in conceivable power.

Because He is full of inconceivable potencies He can accept our service through any sort of medium and He can convert His different potencies according to His own Will. The unbelievers argue that the Lord cannot incarnate Himself or if at all He does so. He descends in the form of material energy. This argument is nullified if we accept His inconceivable potencies all through. Even if he may appear before us in the form of material energy, it is quite possible for Him to convert the material energy into spiritual energy. The source of the energies being one and the same the energies can be utilised suitably according to the will of the energetic source. The Lord appears in the Form of Archa or Deities supposed to be made of earth or stone. His forms engraved from wood or stone or any other matter is not an idol as it is conceived by the iconographer. In the present state of our imperfect material existence we cannot see the Supreme Lord on account of our imperfect material vision. But still such devotees who want to see Him in the capacity of one's material vision are favoured by the Lord by appearing Himself in the so called material Form to accept the devotees service. This does not mean that such devotees who are in the lowest stage of devotional service are worshipping an idol but in fact he is worshipping the Lord personally who has agreed to appear before the devotee in a particular style which is approachable by the devotee. This

Form of Archa is not in terms of the order or whims of so called devotee but it is eternally existed with all paraphernalia. This appreciation is actually felt by a sincere devotee but not by an atheist.

In the Bhagwat Geeta the Lord says that He treats His devotees in the proportion of the surrendering process made by the devotee. He reserves the right of not being exposed to any one and every one unless one surrenders unto Him. Therefore for the surrendered soul He is always within the devotee's reach where as for the non-surrendered soul He is far and far away from being approached.

There are two words in the revealed scriptures called by the names *Sagan* and *Nirgun*. This *sagan* does not necessarily mean that the Lord becomes subjected to the laws of material nature and thus He appears in the Material Form. For him there is no difference between material and spiritual energies because He is the source of such energies. He is the controller of the different energies and as such He cannot be at any time under the influence of the material energy as we are. The material energy works according to His direction and therefore He can accept the material energy also for His purpose and therefore He is never influenced by any qualities of different energies and thus He is always *Nirgun* without being affected by the qualities of the energies. Neither for this purpose He becomes a Formless entity at any time. Ultimately He is the eternal Form of Primeval Lord and the impersonal representation of *Brahman* (fulgence) is the glow of His Personal rays as the sun ray is the glow of the Sun god.

When Prahlad Maharaj was in the presence of his atheist father, the latter asked him (Prahlad Maharaj) where was his God? the child Prahlad replied that God resides everywhere. The father retorted if his God was within the pillar. The child replied yes. At once the atheist king broke into pieces the pillar in front of him and the Lord appeared as *Narasimha* (half man and half lion) from within the pillar and thus killed the atheist king. This means that the Lord is within everything created by His different energies. And by His inconceivable power He can come out at any place in order to favour His sincere devotee. Lord Narasimha appeared from within the pillar not by the order of atheist king but by the wish of the devotee Prahlad. An atheist cannot order the Lord to appear anywhere and everywhere but to show mercy to His devotee the Lord can appear anywhere and everywhere. The Bhagwat Geeta confirms this statement that the Lord appears to vanquish the unbelievers and to protect the believers. To vanquish an unbeliever the Lord has sufficient energies and agents who can do

the work but to favour the devotee is a pleasing task for him and the therefore the Lord descends as incarnation. He does so to favour His devotees only and not for any other purposes.

In the *Brahma Samkhya* it is said that Govinda the Primeval Lord enters everything by His plenary portion. He enters the Universe as well as the atom of the universe. He is out side in the *Virat* Form and He is within as *Antaryami*. As *Antaryami* He is witness of everything that we are doing and giving us the result of such actions as Karma Phal. We may forget what we might have performed in our previous life but because the Lord is the witness of our actions the result of our actions are there and we have to undergo the reactions of such work.

In fact there is nothing except Him within and without. Everything is represented by His different energies like the heat and light of the fire and that assumes the oneness of the diverse energies; and in spite of all this oneness of everything the Lord enjoys in His Personal Form all that is enjoyable in the little sense of the little parts and parcels the living entities.

Mantra No. 6

Yas tu sarvani bhutani atmani
eva anupasyati sarvesu bhutesu
cha anuman ato na vijugupsate.

English synonyms.

Yas—A person, tu—but, sarvani—all, bhutani—living entities, atmani—in relation with the Supreme Lord, eva—only, anupasyati—observes in a systematic way, sarvesu—in every living being, bhutesu—living entities, anuman—the super soul, ato—thereafter, na—not, vijugupsate—hates anyone.

Translation

A person who observes systematically everything in relation with the Supreme Lord and all entities as His parts and parcels and see the Supreme Lord within everything, does not never hate anything or entity.

Purport

Here is an explanation of a *Mahabhagwat* or the great Personality who see everything in relation with the Supreme Personality of Godhead. There are three stages of realising the presence of the Supreme Lord. The *Kanistha Adhikari* or the person who is in the lowest stage of realisation of the Supreme Lord—do go to the place of worship temple, church or mosque in terms of different types of religious faiths and worship there in terms of the scriptural injunctions. Such devotees of Lord think that the Lord is only there at the place of worship and no where else. Also such devotees cannot recognise who is in what position in devotional line or realisation of the Supreme Lord. Such devotees follow the routine formulas and sometimes quarrel between themselves estimating a particular type of worship better

than the other or so many other ways. These *Kanistha Adhikari* or in the lowest stage of devotees are called materialistic devotee or the devotee who is just trying to transcend the material boundary for the spiritual plane. And next to these *Kanistha Adhikaris* there are the *Madhyam Adhikaris* or the devotees who are in the intermediate class of devotional service. These *Madhyam Adhikaris* are in the higher stage than the *Kanistha Adhikaris* and as such they can observe four principles in relation of the Supreme Lord. Such four principles are as follows. (1) He sees first of all the Supreme Lord. (2) He sees then the devotees of the Lord. (3) He sees also then the innocent persons who have no knowledge about the Supreme Lord, and at last (4) he sees the atheists who have no faith in the Lord but on the other hand atheists class of men hate others who are in the devotional line of the Lord.

The *Madhyam Adhikari* devotee behaves differently with the above mentioned four principles in relation with the Supreme Lord. He adores the Lord considering Him as the object of love and he makes friendship with those who are in the devotional line of the Lord. He tries to awake the dormant love of Godhead in the heart of the innocent people but he does not approach the atheist who deride at the very name of the Lord.

And above the *Madhyam Adhikari* there is the *Uttam Adhikari* devotee who sees everything in relation with the Supreme Lord. He does not make any particular discrimination between the atheist and the theist but sees in every one of them the part and parcels of the Supreme Lord. He knows that there is no difference between a vast learned Brahmin and the dog in the street because both of them are parts and parcels of the Lord now engaged in different embodiment on account of different qualities of action. The Brahmin particle of the Supreme Lord has not misused his little independence given by the Lord but the dog particle has misused his little independence and thus he is punished by the law of nature being engaged in the form of a dog. And without considering for the respective actions of the Brahmin and the dog the *Uttam Adhikari* devotee tries to do good both to the dog and the Brahmin in relation with the Supreme Lord. Such Learned *Uttam Adhikari* devotee, of the Lord is not attracted by the material body of the Brahmin or the dog but he is attracted there by the spiritual spark of the respective entities. Other who imitate such *Uttam Adhikari* in terms of the outward tabernacle of the dog and the Brahmin and behaves in terms of the bodily relation only are false philanthropists. Therefore the conception of universal brotherhood must be learnt from the *Uttam Adhikari* devotee of the Lord and not from a foolish person who has no vision proper

of the individual soul and the Super soul plenary part of the Supreme Lord.

In this Mantra of the *Ishopanishad* it is clearly mentioned that one should observe by following the previous Acharya. *Anupasyati* is the exact word used in this connection. *Anu* means by following and *pasyati* means to observe. One should not try to see things as he sees in the naked eye. The naked eyes cannot see anything and everything properly due to its material defectiveness. One cannot see properly unless one has heard about it from a Superior source. The highest Superior source is the Vedic statements spoken by the Lord Himself and the truth is coming down from the Lord to *Brahmajis*, *Brahmajis* to *Narad*, from *Naradji* to *Vyasji* and from *Vyasji* to many of his disciples. Formerly there was no necessity of recording the message of the Vedas in black and white because the predecessors were more intelligent with sharp memory and they could follow the instructions simply by hearing once from the speeches of the bonafide spiritual master. At present there are so many commentaries on the revealed scriptures and most of them are not in the line of Sri Vyasdeva. The latest and experienced version of Sri Vyasdeva is the *Sreemad Bhagbatam* which is the natural commentary of the *Brahma Sutra* or *Vedanta Sutra*. Similarly there is the *Bhagwat Geeta* which is spoken by the Lord Himself and recorded by Sri Vyasdeva. So these are the revealed scriptures in nutshell and any commentary which does not conform to the principles of the *Bhagwat Geeta* or the *Srimad Bhagbatam* is not authorised. There is complete symmetry between the *Upanishads*, *Vedanta*, *Vedas* and the *Bhagwat Geeta* or the *Srimad Bhagbatam*. No body should therefore try to eschew any conclusion of the Vedas without being instructed from the line of the *Vyasdeva* or the *Satvata Sampradaya* who believe in the Personality of Godhead and His diverse energies as it is explained in the present *Ishopanishad*.

Only one who is already in the *Brahmabhata* status according to the statements of the *Bhagwat Geeta* can become an *Uttam Adhikari* devotee as described above and can see every one or every living being as his own brother and not the politicians who are always after some material gain. *Imitation of this Brahmabhata status is to serve the outward body but not to serve the spirit soul*. Such imitators have no information of the spiritual world and whether they endeavour to do the limit of activities are within the purview of *Uttam* only. The *Uttam Adhikari* devotees of see to the spirit soul of an entity and serve him in that relation of spirit which includes matter automatically.

Mantra No. 7

Yasmin sarvani bhutani atma
eva abhūt vijanatah tatra ko
mohah kah shoka ekatvam anu-
prasyatah.

English synonyms

Yasmin—in the situation, sarvani—all, bhutani—living entities, atma—the (ब्रह्म) spiritual spark, eva—only, abhūt-becomes a fact, vijanatah—one who knows, tatra—therein ko-what, mohah—illusion, shoka—anxiety, ekatvam—of the same quality, anupasyatah—one who sees through authority, or one who sees constantly like that.

Translation

One who sees constantly through authority all living entities as the spiritual spark of the same quality as that of the Lord as a matter of fact, in that situation he becomes a real knower of things and then what is there for him either as illusion or anxiety.

Purport

Except *Madhyam Bhagwat* and the *Mahabhagwat* as described above no body can correctly see to the spiritual position of a living being. The living entities are qualitatively one with the Supreme Lord as the sparks of the fire are qualitatively one with the nature of the fire. But sparks are not the fire as far as the quantity is concerned. The quantity of heat and light exhaled by the fire are not equal to the quantity of heat light disseminated by the sparks. The *Mahabhagwat* sees oneness in the sense that everything is none but the energy of the Supreme Lord and as there is no difference between the energy and the energetic there is the sense of oneness. Without heat and light there is no meaning of the fire and yet heat and light from the analytical point of view are different from the fire. But from the point of synthesis heat light and fire all the same are one thing.

Ekatvam anupasyata means to see oneness of the living entities from the view point of the judgement of the revealed scriptures. Every individual spark of the Supreme Whole has almost more than eighty percent of the qualities of the Supreme Whole but yet they are not as good as the Supreme Lord. Eighty percent of the qualities of the Supreme Whole are present in the living being in the proportion of his existence. It means that such eighty percent qualities are present in minute quantity as the living entity is but a minute part and parcel of the Supreme Whole. It is like the drop of water of the ocean and the quality of salt present in the drop is never comparable to the quantity of salt present in the ocean. The salt present in the drop is equal in quality to the salt present in the ocean.

If the individual living being would have been equal in quality and quantity both then there was no question of the little living being spark's to be submerged by the influence of material energy. It has already been discussed in the previous *mantra* that no living being even the powerful demigods can surpass the Supreme Being in any respect. Therefore *Ekatom* does not mean that a living being is equal in all respects with the Supreme Lord. *Ekatom* means in a broader sense *one interest*. Just like in a family of a particular house the interest of all the members is one. In a nation, although different individual citizens are there the national interest is one. Therefore the living entities being parts and parcels of the same Supreme family the interest of the Supreme Being and that of the parts and parcels living beings, is not different. Every living being is the son of the Supreme Being as it is said in the Bhagwat Geeta all living beings including the animals, the birds, the reptiles, the ants, the aquatics or the trees all over the universe they are all emanations from the marginal potency of the Supreme Lord and therefore all of them belong to the same family of the Supreme Being. There is no clash of interest. The spiritual entities are meant for enjoyment as it is said in the Brahma Sutra '*Anandamaya abhyasat*'. By nature or by constitution every living being be he the Supreme Lord or His different parts and parcels all of them are for enjoyment eternally. The living being who are engaged in the material tabernacle are also seeking enjoyment always but they are seeking the enjoyment at a platform which is not meant for them. There is the spiritual platform where the Supreme Being is enjoying with His innumerable associates without any trace of material qualities. That platform is called *Nirguna*. In the *Nirguna* platform there is no clash for enjoyment. Here in the material platform there is clash of enjoyment between different individual beings. Because here the centre of enjoyment is missed. The centre of enjoyment is the Supreme Lord who is the centre of *Rasa* dance. We are all meant for joining Him and enjoy life with one interest and without any clash. That is the highest platform of spiritual interest and as soon as such perfect form of oneness is realised, there is no question of *Moha* or illusion or *Shoka* or lamentation.

Moha or illusion means a Godless civilization and the result is *Shoka* or lamentation. A Godless civilization sponsored by the modern politicians is always full of anxieties because such civilization is meant for being crushed. A Godless civilization is full of is the law of

nature. No body can surpass this law of nature as it is said in Bhagwat Geeta. Only those who surrender unto the lotus feet of the Supreme Lord, can overcome the stringent laws of nature. If therefore we wish to get rid of all sorts of *Moha* and *Shoka* and also want to bring in *Oneness* of all diverse interests, we must bring in God or the Supreme Lord within all our activities. The result of our activities must go to serve the interest of the Lord and not for any other purpose and by serving the interest of the Lord and not for any other purpose and by serving the interest of the Lord only we can feel the *Atmabhuta* interest. *Atmabhuta* interest as mentioned here in the Ishopanishad and the *Brahmabhuta* interest mentioned in the Bhagwat Geeta both are one and the same thing. The Supreme Atma is the Lord Himself and minute Atmas are the living entities. The Supreme Atma or the Param Atma maintains alone all other individual minute Atmas, because the Supreme Lord wants to derive pleasure out of such affection. The father extends himself by his children and maintains them to derive a family pleasure. It is essential that the children of the father must be obedient to the will of the father and thus the whole family affairs run on smoothly in one interest of pleasing atmosphere. Exactly the same thing is transcendently arranged in the *Brahma* family of the Param Brahma. The Param Brahma is as much a Person as the individual entities are. None of them are impersonal and such transcendental personalities are full of transcendental bliss, knowledge and life eternal. That is the real position of spiritual existence and as soon as one is fully cognised of this transcendental position at once such living being surrenders unto the lotus feet of the Supreme Being Sri Vasudeva; but such Mahatmas are very rarely seen because such transcendental realisation is achieved after many many births. But once attained, there is no more *Moha* or *Shoka*, there is no more miseries of material existence and there is no birth and death as we experience in the present status of our life. That is the information we get from the present Mantra of the Ishopanishad.

Mantra 8

Sa paryagat shukram akayam
atramam asanabiram suddham
apapabiddham kavir manishi
paribhu sayambhu yathatattvayata
arthan byadadhat saswatibhyah
samabhyah.

English Synonyms

Sa—that person, *paryagat*—must know in fact, *shukram*—the omnipotent, *akayam*—unembodied, *asanabiram*—without any reproach, *asanabiram*—without any veins, *suddham*—antiseptic, *apa-*

pabiddham—prophylactic, *kavir*—omniscient, *manishi*—philosopher, *paribhu*—the greatest of all, *sayambhu*—self-sufficient, *yathatattvayata*—just in pursuance of, *arthan*—desirables, *byadadhat*—awards, *saswatibhyah*—immemorial, *samabhyah*—time.

Translation

Such a (*Atmabhuta*) person must know in fact the greatest of all (Personality of Godhead) who is unembodied, omniscient, without any reproach, without any veins, antiseptic, prophylactic, self-sufficient philosopher is awarding everyone's desirables from time immemorial.

Purport

Here is the description of the transcendental and eternal Form of the Absolute Personality of Godhead. The Supreme Lord is not Formless but He has His own transcendental Form which is not at all similar to that of the mundane world. Here the living entities have got their forms embodied by the material nature and works like any material machine. Physiological and anatomical structure of the body of a living being, must have mechanical construction with veins and many poles in the embodiment. But here in the transcendental body of the Lord there is nothing like spots or veins. It is clearly stated here that he is *Unembodied*. That means there is no such difference like the body and soul. He does neither accept the body enforced by the law of nature as we the living entities are obliged to do. In the material conception of the body, the soul is different from the gross and subtle bodies namely gross embodiment and the subtle mind. The Supreme Lord is distinguished from such differential arrangement. There is nothing like different body or mind of the Supreme Lord but He is the complete Whole and His mind and body or He himself all are the one and the same thing. In the *Brahma Samhita* there is a similar description of the body of the Supreme Lord. He is described there as the *Sachidananda Vighraha*. This means that He is the eternal Form fully representing transcendental existence, bliss and knowledge. He does not require a separate body or mind like us in the material existence. The Vedic literatures distinguish him clearly that He has completely a different kind of transcendental body or Form and as such He is sometimes described as *formless*. This formlessness means that He has not got a form like ours or He is devoid of a form which we can conceive. In the *Brahma Samhita* it is said that the Lord can work anything and everything with any one of the parts of His body. It is said there that each and every one of the parts of His body like the hand and legs etc., He can do the

work of other senses. This means that the Lord can walk with His hands and He can accept a thing by His legs. He can see by His hands and legs and He can eat by eyes or legs as soon. In the *Srut Mantras* it is said that He has no hands and no legs like us but He has got a different type of hands and legs by which He can accept all that we offer to give Him and he can walk faster than any one of us anywhere and everywhere. These things are confirmed in this *Mantra* of the *Ishopanishad* by using the words like omnipotent.

The Lord's Sri Vighraha which is installed in the temples by the authorised Acharyas who have realised the Lord in terms of the Mantra No. 7, is also non-different from the Original Form of the Lord. The Original Form of the Lord is the Form of Sri Krishna. Sri Krishna expands Himself by unlimited number of Forms like Valadeva, Rama, Nrisimha, Baraha Kurma etc., and all of them are one and the same personality of Godhead. Similarly the *Archa Vighra* which is worshipped in the Temples is also like the forms of other expanded Vighrahs or Forms of the Lord. By worshipping the *Archa Vighraha* of the Lord one can at once approach the Lord who accepts the service of the devotee by His omnipotent energy without any reproach. The Sri Vighraha of the Lord descends by the requests of the Acharyas and works exactly in the original way by His omnipotent energy without the least difference. Foolish people who have no knowledge of these mantras of the *Ishopanishad* or any other *Shruti Mantras* consider that the Sri Vighraha Who is worshipped by the pure devotees is made of material elements. To the imperfect eyes of the foolish people or the *Kanishtha* *idhkaris* the Sri Vighraha *Archa Murti* is considered as Material. But such persons with poor fund of knowledge do not know that the Lord being omnipotent and omniscient He can transform matter into spirit and spirit into matter as He desires. In the Bhagwat Geeta

The Lord regrets the fallen condition of the men with poor fund of knowledge who consider the body of the Lord as He descends like a man, with reproach. Such poorly informed person does not know the omnipotency of the Lord. To the mental speculators therefore the Lord does not manifest Himself in fullness. The Lord is appreciated in the proportion of surrender only because the fallen condition of the living being is made possible as soon as there is forgetfulness of the relation of the living being with the Lord. In this mantra as well as in many other Mantras of the Vedas it is clearly mentioned that from time immemorial the Lord is supplying

(To be continued)

"Godhead is Light, Nescience is darkness. Where there is Godhead there is no Nescience."



(An instrument for training the mind.)

Edited and Founded

(It educates humanity of its Divine nature)

Under direct order of His Divine Grace Sri Srimad Bhakti-Siddhanta Saraswati Goswami Prabhupada

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PART I

SRI ISHOPANISHAD

(Continued from the last issue Vol. III/XXIV)

The living being first of all desires and the Lord supplies the desirable in proportion to the degree of qualification. If a man wants to be a High court judge he must have acquired the necessary qualification and not only that it depends also in the disposition of the authority concerned who can award upon the man to become a High court judge. Simple acquisition of the qualification of a High court judge is not sufficient to occupy the post. This must be awarded by the mercy of the superior authority. Similarly the Lord awards to the living being in proportion to the achievement one's necessary qualification (Karma) and those qualifications are not sufficient if there is no mercy of the Lord. The living being however does not know what to ask from the Lord and for what post he shall qualify himself. When the living knows his constitutional position, he asks from the Lord for being accepted in the transcendental association of the Lord in order to render transcendental loving service unto Him. But instead of asking this the living being, under the influence of material nature, asks for so many other things and this mentality is described in the *Bhagwat Geeta* as "Abyasa-yet-mika" intelligence. The *Byrasa-yet-mika* intelligence is one but the opposite number is of many varieties. In the *Bhagwat Puranam* it is said that persons who are captivated by the temporary beauties of the external energy, forget his real aim of life which is going back to Godhead. And forgetting this he tries to adjust things by plans and programmes which is compared with the process of chewing the chewed refuge. But the Lord is so kind that He allows the forgetful living being to do so without interfering into the activities of the living being and thus the very appropriate

word 'just in pursuance of' is mentioned here. If a living being wants to go to the hell, the Lord allows him to do so without interruption and if he wants to go back to home and Back to Godhead, the Lord also helps him to do so.

He is described here as the *Paribhu* or the greatest of all. No body is greater than or equal to Him. Other living beings are described herein as the beggars who ask from the Lord and the Lord supply such desirables. If other living entities would have been equal to the potency of the Lord or if they would have also been omnipotent or omniscient like the Lord there was no question of begging from the Lord even for the so called liberation. Real liberation of the living being is to go back to Godhead. Otherwise the liberation conceived by the impersonalist remains a myth and the begging business for sense gratification has to continue eternally unless the beggar comes to his senses in the matter of his constitutional position.

The Supreme Lord is self sufficient. When Lord Krishna appeared before the living beings He displayed full fledged manifestation of Godhead by His various activities. In His childhood he killed so many Asuras like Aghasura, Bakasura, Sakatasura and there was no question of acquiring such power by any extraneous endeavour. He lifted the Govardhan Hill without any practice of weight lifting. He danced with the Gopis without any social restriction and without any reproach. Although the Gopis approached Him in the feelings of paramorous love, still such mixing of the Gopis and Lord Krishna is worshipped even by Lord Chaitanya Who was a strict Sannyasi and rigid follower

of the disciplinary regulations of a Sanyasi. And to confirm these the Ishopanishad says that He is antiseptic and prophylactic. He is antiseptic in the sense that even an impure thing in the estimation of the mundaners becomes purified in touch with Him. The prophylactic means of His association is mentioned the *Bhagwat Geeta*. There it is said that a scrupulous devotee may appear in the beginning as *Durachara* or not well behaved, but he is still to be accepted as pure because he is on the right path. That is the prophylactic process of the Lord's association. The Lord is *Apazabidham* that is nothing like sin can touch Him. Even if he may perform something which appears to be a sinful act still such actions are all good actions and there is no question of the Lord's being affected with any sin or Papa. In all circumstances He is *Suddham* or the most purified like the Sun. The Sun exacts moisture from many untouchable places of the earth and still the sun is as pure as anything and on the contrary it transforms the obnoxious things into purified from by the process of his sterilising effect. If the sun is so powerful although a material object, we can just imagine the purity strength of the all powerful Lord.

Mantra No. 9

Andham tamah prabishanti ye
avidyam upasate tato bhuya ibate
vidyam ratah.

English synonyms

Andham—gross ignorance, tamah—darkness, prabishanti—enter into ye—those, avidyam—nescience, upasate—worship, tato—further, bhuya—considered ita-lik, te—those, vidyam—in the culture of knowledge, ratah—engaged in.

Translation.

Those who are engaged in the culture of nescient activities shall enter into the darkest region of ignorance. And further more than them are those who are engaged in the so called culture of knowledge.

Purport

In this *mantra* there is a comparative study of *Vidya* and *Avidya*. *Avidya* or ignorance is undoubtedly dangerous but *Vidya* or knowledge which is misguided is still more dangerous. In the modern set of human civilization this explanation of the *Ishopanishad* is more applicable than in any other time in the past. The modern set up of civilization has advanced considerably in the matter of mass education but the result is that people are more unhappy than before on account of too much stress on the matter of material advancement of activities without any taste for the most important aspect of life namely the spiritual side. So far *Vidya* is concerned the first *mantra* of the *Ishopanishad* has explained the matter very clearly that the Supreme Lord is the Proprietor of everything that be and forgetfulness of this fact of life must be called *defacto* ignorance. The more a man forgets this fact of life the more he is in the darkness and on the basis of this truth of life, a Godless civilization directed on the so called advancement of education is more dangerous than the civilization in which the mass of people is less advanced in the matter of material advancement of knowledge.

There are different classes of men who are called the *Karmis*, *Janinis* and *Yogis*. The *Karmis* are those who are engaged in the activities of sense gratification. Almost 99.9 percent people of the modern civilization are engaged in the activities of sense gratification in the name of various group of activities such as industrialism, economic development, altruism, political consciousness, ideologies and so on. But all these activities are more or less based on the satisfaction of sense gratification without any reference to the sense of God-consciousness as described in the first *mantra* of the *Ishopanishad*. In the language of the *Bhagwat Geeta* these people who are thus

engaged in the matter of gross sense gratification are called *Mudhas* or those who are in the darkness of life like the ass. The ass is the symbol of stupidity and therefore persons who are simply engaged in the matter of sense gratificatory activities without any profit of life, are in the estimation of the *Ishopanishad* so to say, worshipping *Avidya*. And persons who are in the roll of helping such type of civilization in the name of educational advancement of life, are doing more harm than those who are in the sense gratificatory activities.

Advancement of learning by the Godless people is as much dangerous as the valuable jewel on the hood of the cobra. A cobra decorated with such valuable jewel is as much dangerous as the one which is not decorated like that. On the other hand advancement of educational activities by a Godless people is according to *Hari Bhakti Sudhodaya* a kind of decoration of the dead body. In India and perhaps in many other countries, some people follow the custom of leading a procession of decorated dead body for the pleasure of the lamenting relatives. In the same way the modern civilization is a patchwork of human activities to cover the perpetual miseries of material existence. Such activities are meant for sense gratification but above the senses there is the mind and above the mind there is the intelligence and above the intelligence there is the soul. Therefore the aim of educational activities must be targetted on the point of self realisation by such activities as may lead to the realisation of spiritual value of the soul proper. Any education which does not lead to such realisation of life must be considered as *Avidya*. And culture of *Avidya* means going down in the darkest region of ignorance.

Such mistaken educationists are in the Vedic language called (1) the *Vedabada Rata* (2) *Mayaa Aprita jnana*, (3) *Asuri Bhavam* (4) *Naradhama* etc. The *Vedabadarata* people pose themselves as very much learned in the Vedic literatures but unfortunately they are completely diverted from the purpose of the Vedas. In the *Bhagwat Geeta* it is said that the purpose of the vedas is to know the personality of Godhead but these *Vedabadarata* men are not at all interested in the matter of the Personality of Godhead but they are on the contrary attached by the side issues fascinating result like attainment of heaven etc. As it is begun in the first mantra of the *Ishopanishad* that we should know it well that the Personality of Godhead is the proprietor of everything that he and we must be satisfied by our allotted portion of the necessities of life. So the purposes of the whole vedic literature is to awake this God consciousness of the forgotten living being and the same thing is presented in various ways for the

understanding of the foolish men. But the ultimate purpose is to bring one back to Godhead. But the *Vedabadarata* people instead of realising the purport of the Vedas namely to revive the lost relation of the forgotten soul with the Personality of Godhead they take it for granted that the side issues like attainment of heavenly pleasure for sense gratification, which is the very cause of their material bondage is the ultimate end of the Vedas. As such people misguide other by misinterpreting the Vedic literatures and sometimes they condemn the *Puranas* which are but Vedic explanations for the lay men. They make their own explanation of the Vedas neglecting the authority of great Acharyas and create some unscrupulous person as the leader of Vedic knowledge. So these men are specially condemned by this mantra of the *Ishopanishad* by the very appropriate word namely *Vidya Rata*. *Vidya* means Veda because the Veda is the original source of all knowledge and *rata* means engaged. *Vidya Rata* means engaged in the studies of the Vedas. And as such the so called *Vidyaa Rates* are condemned here because they do not know what is the purpose of the Vedas on account of their disobeying the *Vaidic Acharyas* and therefore such foolish men are appropriately named in the *Bhagwat Geeta* as the *Vedabada Rata*. *Vedabada* means misinterpretation of the Vedas. Such *Vedabada Ratas* are very badly accustomed to find out a meaning of every word of the Vedas to suit their own purpose without knowing that Vedic literatures are not ordinary books so that every one can understand it without being trained up in the chain of discipline succession. One must approach a bonafide spiritual master to understand the transcendental message of the Vedas and that is the direction of the *Katha Upanishad*. But these *Vedabadarata* people have their own *Acharya* who is not in the chain of transcendental discipline succession. So these *Vedabada Rata* people will go progressively in the darkest region of ignorance by misinterpreting the Vedic literatures than those who have no knowledge in the Vedas.

The *'Mayaa apahritajnana'* class of men are self made Gods. Such men think that they are themselves the God and there is no necessity of worshipping another God. They will agree to worship an ordinary man if he happens to be a rich man but will never worship actual God the Personality of Godhead. Such foolishmen can not discover their own foolishness as to how the God can be entrapped by *Maya*. If God is entrapped by *Maya* then *Maya* is more powerful than God. But they say also that God is all powerful. If God is all powerful then how he is overpowered by *Maya*. They cannot answer all these questions very clearly but they are satisfied with a false notion of becoming God themselves.

Mantra No. 10

Anyat eva ahur vidyaya anyat
ahu avidyaya iti shushruma
dheeranam ye nah tad, vichehah-
shire.

English Synonyms

Anyat—different *eva*—certainly *ahur*—said *vidyaya*—by culture of knowledge *anyat*—different *ahu*—said *avidyaya*—nescience *iti*—thus *shushruma*—heard *dheeranam*—from the sober sect *ye*—those *nah*—to us, *vichehahshire*—explained.

Translation

The sober section (of the learned scholars) explained to us that a different result is derived from the culture of knowledge and it is said also that different result is obtained from the culture of nescience.

Purport

Culture of knowledge can be practically conducted in the following way as it is said in the *Bhagwat Geeta* (13th Ch). It is said there that one should become a perfect gentleman himself and learn to give proper respect to the respectable persons than himself. 2. One should not pose himself to become a certain type of religionist simply for the matter of name and fame. 3. One should not become a source of pinprick for others by the actions of body, mind and words. 4. One should learn forbearance, even there is provocation from the opposite section. 5. One should learn to avoid playing duplicity in his dealings with other. 6. One must have a bonafide spiritual master who can lead him gradually to the stage of spiritual realisation and to such *Acharya* or spiritual master he must submit himself with service and relevant questions. 7. One must follow the regulative principles as they are enjoined in the revealed scriptures, in order to approach to the platform of self realisation. 8. One must be fixed up in the tenets of the revealed scriptures. 9. One should completely refrain from the practices which are detrimental to the interest of self realisation. 10. One should not accept more for the senses than what he requires for the maintenance of the body and the soul together. 11. One should not falsely identify himself with the material covering or the gross body and also consider as his own those who are related with his body. 12. One should always remember that so long one has to go with the material body he must have to face the miseries like repeated birth and death, oldage and diseases. There is no use making plans to get rid of these miseries of the material body: the best plan would be to find out the means by which one may regain his spiritual identity. 13. One should not be attached to the necessities of life more than what is required by one for the progress of his spiritual advancement of life. 14. One should not be more attached to wife, children and home than what is ordained in

the revealed scriptures. 15. One should not be happy or distressed in the matters of desirables and undesirables created by the mind. 16. One should become unalloyed devotee of the Personality of Godhead (Sri Krishna) and thus serve Him with rapt attention. 17. To develop a sense for residing in a secluded place for calm and quiet atmosphere favourable for spiritual culture and thus avoid congested places where non devotee class of men always traffic. 18. One should become a scientist or philosopher to make a research in the spiritual knowledge and not in material knowledge knowing it well that spiritual knowledge is permanent whereas material knowledge ends with the end of the body.

These eighteen items are gradual processes of developing real knowledge and except these eighteen items all other items whatsoever are grouped with the categories of nescience. *Srila Bhaktivinoda Thakur* a great *Acharya* said that all sorts of material knowledge are but external features of the illusory energy and by culturing them one becomes as good as an ass. Here in the *Ishopanishad* also the same thing is repeated, Material advancement of knowledge is actually converting the human being to the state of an ass. Some of the materialistic politicians under the cover of spiritual garments sometimes decry that the present system of civilisation is a satanic type of civilisation but unfortunately they do not care for the culture of real knowledge as it is described in the *Bhagwat Geeta*.

In the modern set up of things even a boy thinks himself self sufficient and pay no respect to the elderly men. And due to the wrong type of education imparted in the so-called universities the boys all over the world are now causes of headache to the elderly people. Therefore the *Ishopanishad* warns very cautiously that the culture of nescience is different. The universities are so to say centres of culturing nescience only and therefore the scientists are busy to discover lethal weapons for wiping out the existence of another country.

The university students are not given instructions on the regulative principles of *Brahma-acharya* neither they have any faith in the respective scriptural injunctions. Religiosities are taught for the sake of name and fame only and not for the matter of practical actions. Therefore there is animosities not only in social political fields but also there is animosity in the religious fields also.

The so called nationalism of different parts of the world have developed on account of this nescient education of the people. They have no information that this tiny earth is a lump of matter and is floating in the immeasurable material space along with other such material lumps. In comparison to the huge space these material lumps are like

particles in the air. Because God has kindly made these lumps of matter perfect in themselves they are perfectly equipped with all necessary arrangements for its floating on in the space. The sputnik drivers are very much proud of their achievement but they do not look to the Supreme Driver of these great and gigantic sputniks called by the name of planets. These small planets are innumerable within the sun rays and there are innumerable suns also occupying greater space than this sun with greater arrangement of planetary system. We small creatures as the infinitesimal parts and parcel of the Supreme Lord are trying to lord it over these unlimited planets by repeated birth and deaths and disturbed in the meantime by old age and diseases. And this span of life is scheduled for 100 years only although it is gradually decreasing to the limit of 20 or 30 years of life. But thanks to the influence of the culture of nescient education that the befooled men have created their own nationalism within these planets for sense enjoyment of 20 or 30 years. These foolish people are making various plans to make these demarcated portions of the earth as perfect as possible which is impossible to do at all and for this purpose each and every nation has become a source of pinpricks for the other. Fifty percent of the energy spoiled in the defence measures without caring for real culture of knowledge and they are falsely proud of becoming advanced in both material and spiritual knowledge. The Ishopanishad warns them for the faulty mode of education and the Bhagwat Geeta gives them instructions as to the development of real knowledge.

Here in this Mantra there is a hint that the instruction of Vidya must be taken from the Dheera. Dheera means undisturbed. Not disturbed by the material illusion. No body can be undisturbed unless and until one has perfectly the spiritual realisation. When one is perfectly spiritually realised he has no more hankering for anything required nor lamenting for anything lost. Such Dheera has realised that the material body and mind which he has acquired by chance of material association are also foreign elements and therefore they only make the best use of a bad bargain. The material body and mind are bad bargains for the spiritual spark the living entity. The living entity has different functions in the living world. This material world is the dead world or the *Mrityuloka*. So long the living sparks manipulate the dead lump of matter the dead world appears to be a living world. But actually it is the living sparks parts and parcel of the Supreme living Being which move the world. The Dheeras means those who have come to know all these facts by hearing from the superior authorities and have thus realised the same by following the regulative principles. To follow the regulative principles one must

have gone under the shelter of a bona fide spiritual master. The transcendental message comes down from the spiritual master to the disciple in the regulative principles and not in the hazy way of nescient education. One can become Dheera by such submissive hearing only. Arjuna became a Dheera by submissively hearing from the Authority of the Personality of Godhead. Therefore the disciple must be like Arjuna and the spiritual master must be as good as the Lord Himself. These are the processes to learn Vidya from the Dheera. *Adheera* or the one who had never gone under the training of a Dheera cannot be instructive leader. The modern politicians who pose to be so called Dheera leaders are themselves *Adheeras* and how one can expect the perfect knowledge from them? They are busy with their own remuneration in L. S. P. and how they can lead the mass of people to the right path of self-realisation. One must hear submissively from the Dheera to get actual education of life.

Mantra No. 11

Vidyam cha avidyam cha yas
tad vedo ubhayam saha avidya-
yam mritum tirtva vidyayam
amritam asnute.

English Synonyms.

Vidyam—knowledge in fact, *cha*—and, *avidyam*—nescience, *cha*—and, *yas*—a person *tad*—that, *ubhayam*—both, *saha*—simultaneously, *avidyaya*—by culture of nescience, *mritum*—repeated death, *tirtva*—transcending, *vidyaya*—by culture of knowledge, *amritam*—deathlessness, *asnute*—enjoys.

Translation

A person who has the opportunity of learning the process of Nescience and that of knowledge transcendental side by side, can only transcend the influence of repeated birth and death and enjoy the full blessings of deathlessness.

purport

In the history of the material world every one has tried for a permanent life but the law of nature is so cruel that no body has surpassed the cruel hands of death. No body wants to die that is a practical psychology; neither any body wants to become old or diseased. But the law of nature does not allow any body to be permanently immune from death, old age or diseases. The material advancement of knowledge has not solved these problems of life. The material science can discover the atomic bomb to accelerate the process of death which already exists but the material science cannot discover anything which can protect a man from the cruel hands of death, diseases and old age.

From the Purnas we can learn the activities of Hiranyakashipu. This King was materially very

much advanced and by his material acquisition or by the strength of his nescience, he wanted to conquer over the cruel hands of death? He underwent a severe type of meditation so much so that the whole planetary system became disturbed by his meditative mystic powers. He forced the creator of the universe namely Brahmaji to come down to him and he asked him for the benediction of becoming a *Amar* or one who does not die. The creator Brahma refused to award this, because, the creator Brahma who commands over all the planets, is not himself a *Amar*. He has a long duration of life as it is confirmed in the Bhagwat Geeta but that does not mean that he has not got to die. Therefore the cunning Hiranyakashipu (Hiranya means Gold and Kasipu means soft bed. This gentleman was interested with these two things namely money and women the target of the materialist) wanted to enjoy life by becoming artificially an *Amar*. He asked Brahmaji many things indirectly to fulfil his desire for becoming an *Amar*. He asked benediction from Brahmaji that he would not be killed by any man, animal, god, or any living being within the categories of 84 lacs of species. He also asked that he would not die in the land, in the air in the water or by any weapon whatsoever. And so on and so on which he thought foolishly that they would guarantee him not to die. But after all although Brahmaji granted him all the benedictions, he was killed by the Personality of Godhead in a From of halfman-half-lion and no weapon was used to kill him except the good nails of the Lord. He was killed on the lap of the wonderful living being beyond the conception of Hiranyakashipu. The whole thing is that even Hiranya Kasipu the most powerful materialist could not become a deathless man by his various plans. Then what will do the tiny Hiranyakasipu who make a plan to be throttled by the next moment.

The Ishopanishad therefore instructs us not to make one sided attempt to win over the struggle for existence. Every one is struggling hard for existence but the law of material nature is so hard and fast that it does not allow any body to surpass her inexhaustible energy. In order to have permanent life one must be prepared to go **Back to Gohead**. This process of going back to Gohead is a different branch of knowledge and it has to be learnt from the revealed Vedic scriptures like the Upanishads, Vedanta, Bhagwat Geeta, Bhagwat etc. Therefore to become happy in this life and to get a permanent blissful life after leaving this material body one must take to these literatures for transcendental knowledge. The forgetful living being has forgotten his eternal relation with God and he has mistakenly accepted the temporary place of birth as all

in all. The Lord has kindly made all the above mentioned scriptures in India and others in other country to remind the forgetful human being that his home is not here in this material world. The living being is a spiritual entity and he can only be happy by returning to his spiritual home back to Gohead. The personality of Gohead from His kingdom sends His bona fide servants to propagate this mission of Back to Gohead and some times He comes himself to do this work. All living being are His beloved sons parts and parcels and therefore the Personality of Godhead is more sorry than ourselves for the material sufferings which we are constantly undergoing in the material conditions. The miseries of the material world are also indirect reminders of our foregin inhabitation; and intelligent living entities generally take note of these reminders and side by side engage themselves in the culture of Vidya or transcendental knowledge. The human life is the best opportunity for this culture of spiritual knowledge for returning back to Gohead and the human being who does not take advantage of this opportunity of the human life is called a *Naradhama* or the lowest of the human being.

The path of *Avidya* or material advancement of knowledge for the matter of sense gratification is repetition of death and repetition of death means repetition of birth also. The living entity, as he is, has no birth and death but such birth and death are concerned with the outward covering of the spirit soul compared with putting on and off of the outward garments. Foolish human being who is grossly absorbed in the culture of *Avidya* does not mind this cruel hands of surgical operation of birth and death but being enamoured by the beauty of illusory energy does the same thing repeatedly without any lesson from the law of nature.

Therefore the culture of Vidya or transcendental knowledge is essential for the human being. Sense enjoyment in the diseased condition of the senses must be as much restricted as possible. Unrestricted sense enjoyment in the diseased condition is the path of *Avidya* or death. The living entities are not without senses. Every living entity in his original spiritual form has all the senses and they are materially manifested covered by the material body and mind. Activities of the material senses are perverted reflections of the original form. Engagement of the spirit soul by the material covering is the diseased condition of the spirit soul. Real sense enjoyment is possible when the covering of the disease is removed. In our pure spiritual form freed from all material contamination and pure enjoyment of the senses is possible. A diseased person must wait for the healthy state of recovery to enjoy the real perception of senses. The aim of human life should not

therefore be perverted sense enjoyment but curing the material diseases. Aggravating the material disease is no sign of Vidya. It is the sign of culturing Avidya. The degree of fever must not be increased from 105 to 107 to meet ultimate death. The degrees are to be reduced to the normal state of 97. That should be the aim of human life. The modern trend of material civilization is to increase the degree of the feverish material condition and it has reached to the point of 107 degree in the form of atomic energy and the foolish politicians are crying that at any moment the world may go to hell. That is the result of advancement of material knowledge without any reference to the most important part of life namely culture of spiritual knowledge. Here is a warning by the *Ishopanishad* that we must not follow such dangerous path leading to death. On the contrary we must side by side develop the culture of spiritual knowledge so that we may completely be immune from the cruel hands of death.

This does not mean that all civic activities for the maintenance of the body and soul together should be stopped all together. There is no question of stopping the activities as there is no question of wiping out the temperature altogether. We have already tried to explain the matter by our expression to make the best use of a bad bargain. Culture of spiritual knowledge has to be done with the help of this body and mind and therefore maintenance of the body and mind is required to reach our end. The normal temperature should be maintained at the point of 97/98 but it is not to be increased to the degree of 107 foolishly. The Great Sages and saint of India wanted to maintain the normal temperature by a balanced progress of material and spiritual knowledge. They never allowed to misuse the human intelligence for the matter of diseased sense gratification. Human activities diseased by a temperament of sense gratification have been regulated in the Vedic literatures under the name of *Ayurveda* or to the way of salvation. They are called by the name (1) religiosity (2) economic development (3) sense gratification and (4) salvation. At the present moment the people have no interest either for religiosity or for salvation. They have only one aim of life sense gratification and in order to fulfil this end of life they have different plans of economic development.

Misguided man thinks that religiosity should be taken up for economic development and economic development is required for exchange of articles for sense gratification. And in order to guarantee a further process of

sense gratification after death or in the heaven there is the same repetition of the cycle of religiosity etc. But that is not the purpose of *Ayurveda* or *Brahma*. The path of religiosity is for self realisation. Economic development is required just to maintain the body and soul together and in sound healthy condition. A man should live in healthy condition of life with a sound mind just to realise Vidya and that is the aim of human life. The life is not meant for working like an ass and that for the culture of Avidya or sense gratification. The path of Vidya is most perfectly directed in the *Srimad Bhagwat*. The *Bhagwat* directs that a human being should utilise his life in the matter of enquiring the Absolute Truth. Absolute Truth is realised step by step as *Brahma*. *Paramatma* and at last *Bhagwan* the Personality of Godhead. This Absolute Truth is realised by the broader minded man who has attained knowledge and detachment by following the 18 principles of *Bhagwat Geeta* (described herein before *Manta 10*) which is the essence of *Vedanta*. The central point in the 18 principles is the attainment of transcendental devotional service of the Personality of Godhead. Therefore it is recommended for all classes men to learn the art of devotional service of the Lord. *Bhakti Rasamrita Sindhu* by Sri Rupa Goswami (and translated by us under the title of *SCIENCE OF DEVOTIONAL SERVICE OF THE LORD*) is the guaranteed path to the aim of Vidya and the cultural of Vidya is summarised by the *Bhagwat* in the following words v.i.z. *Tasmāt ekeṇa mānasa bhagvan satvataṁ paith*
Shrotaryah keertitavyaḥ cha dhe-
gah pi jyaḥ cha nityashah
Bhag 1. 2. 14

Religiosity, economic development, sense gratification without the aim attainment of devotional service of the Lord are all different forms of culturing Avidya, as it will be shown hereafter in the *Ishopanishad*, and thus the culture of Vidya specially for this age is always to hear chant and worship with concentrated attention, of the Personality of Godhead. Who is the Lord of the transcendentalists directly.

Mantra 12

Andham tamah prabishanti
ye asambhutim upasate tato
bhuya ivatetamo ya uo sambhutyam rata.

English synonyms

Andham—ignorance, tamah darkness, prabishanti—do enter into, ye—those asambhutim—demigods, upasate—do worship, tato—more than that, bhuya—again; iva—like that tamah—darkness ya—those te—who, uo—also, sambhutyam—in the Absolute, rata—engaged

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(By Practice of Supreme Yoga)

By

Tridandi Goswami A.C. Bhaktivedanta Swami

Editor "Back to Godhead" etc.

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Translation

Those who are engaged in the workshop of the demigods do enter into the darkest region of ignorance and more than them the worshippers of the Absolute do the same.

Purport

Asambhuti are those who have no independent existence and *Sambhuti* is the Absolute Personality of Godhead Who is absolutely independent of every thing. In the *Bhagwat Geeta* the Absolute Personality of Godhead Sri Krishna positively declares Himself in the following words (*Geeta ch. 10/2*) : "I am the Supreme cause of the powers delegated to the demigods or the great sages and mystics. And because they are endowed with limited powers it is very difficult for them to know as to how do I appear Myself by my own internal potency in the form of a man. All philosophers and great Rishis or Mystics try to eliminate the Absolute from the relative by their own brain power which can help them only to reach the negative conception of the realities without any trace of the Absolute. Definition by negation of the Absolute is not complete conception of the positive Absolute. Such negative definition helps them to make a conception of their own imagination that the Absolute must be formless, qualityless which are simply opposite numbers of the relative forms and qualities. By such conception of the Absolute they can utmost reach to the impersonal effulgence of God known as Brahman and cannot make any more progress up to the stage of Bhagwan the Personality of Godhead. Such mental speculators do not know that I am the Absolute Personality of Godhead and impersonal Brahman is the glaring effulgence of My transcendental body and paramatma is My PARTIAL AND PLENARY all pervading

representation. They do not know that I have my eternal Form with transcendental qualities of eternal bliss and knowledge. The dependent demigods or great sages imperfectly realise Me as one of the powerful demigods but they consider that the Brahman effulgence is the ultimate Absolute Truth. But My devotees by dint of their unalloyed devotion and surrender unto Me can know that I am the Absolute Person and everything emanates from Me only and thus knowing devotees continuously render loving service unto Me the Fountainhead of everything."

In the *Bhagwat Geeta* it is also said that bewildered persons only driven by a strong desire for sense gratification do worship the demigods for satisfaction of temporary problems. A temporary relief from a certain difficulty by the grace of the demigods is the demand of less intelligent persons. The living being is in the material entanglement and he has got to be relieved from the material bondage for permanent relief in the spiritual plane where eternal bliss, life and knowledge exist.

The *Ishopanishad* therefore directs us that we should not be busy for a temporary relief by worshipping the dependent demigods who can bestow upon us a temporary benefit. But we must worship the Absolute Personality of Godhead Krishna Who is all attractive and can bestow upon us complete relief from the material bondage by going back to home back to Godhead.

In the *Bhagwat Geeta* it is said that the worshippers of the demigods can go up to the planets of the respective demigods. The moon worshippers can go to the moon, the sun worshippers can go to the planet of the sun and so on. Modern scientists are try

(To be continued)